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MR. BOWER'S ANSWER TO A Scurrilous Pamphlet,

INTITULED,

Six LETTERS from *A------d B---r*

TO

Father *Sheldon*, Provincial of the Jeſuits in *England*, &c.

PART I.

Thou haſt loved to ſpeak all words that may do hurt; O thou falſe tongue! PSAL. lii. ver. 5.

LONDON:

Printed for W. SANDBY, at the *Ship*, oppoſite *St. Dunſtan's* Church, *Fleet-Street*.

M.DCC.LVII.

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Six LETTERS from A---d B---r,

TO

Peter Shelley, Provincial of the Jesuits
in England, &c.

PART I.

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ANSWER

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Scurrilous Pamphlet, &c.

I HAVE been long threatened by *Rome* with an anſwer to my Hiſtory of the Popes; and the threatened anſwer at laſt has appeared, the only one I ever expected, an attack upon my reputation and character. This method *Rome* has ever purſued in defending herſelf againſt thoſe, who have undertaken, with any ſucceſs, to expoſe her errors, or diſturb her in the poſſeſſion of her antichriſtian power, when ſhe thought it not ſafe to employ the dagger, and could not recur to the faggot. *If the book itſelf be a little too troubleſome to be meddled with*, ſays the great *Stillingfleet* (*a*), ſpeaking of his Popiſh adverſaries, *it is beſt to fall upon the author; and it is a hard caſe if, by falſe and ridiculous ſtories, or open calumnies, or at leaſt baſe and ugly inſinuations, they cannot diminiſh his character, and then they hope*

(*a*) *Stillingfleet* in his anſwer to ſeveral late treatiſes, p. 4, 5.

that the book will ſink with its author. But this their common and eaſy way of confuting thoſe, who dare to oppoſe them, they have improved on the preſent occaſion. For ſenſible that their calumnies would do but little hurt, if propagated only by them, they have had the addreſs to engage ſome Proteſtants, ſome at leaſt who call themſelves Proteſtants, to ſerve under their banner in the mean capacity of *Trumpeters* to publiſh their ſcandal. Who theſe Proteſtants are I know not; but the inveterate and unaccountable hatred they betray throughout their performance to one, who never injured them, nor, to his knowledge, any man elſe, the moſt indecent and furious railing, in which they vent it (*a*), ſhow them to be men of illiberal minds, and

(*a*) I ſhall give here a ſpecimen of the language with which they have honoured me: for as they are only the voice or the trumpets of the Papiſts and Jeſuits, I deem it an honour to be abuſed by them, agreeably to what I declared in my Preface, viz. that *I ſhould hear their abuſe and reproaches*, (the abuſe and reproaches of the Papiſts and Jeſuits, or of any they ſhould employ to abuſe and reproach me in their ſtead) *with as much pleaſure and ſatisfaction as the commendations of others; it being no leſs meritorious*, as I obſerved there, *in a writer to have diſpleaſed the enemies of truth, than to have pleaſed the friends.* And that I have incurred the high diſpleaſure of the former will ſufficiently appear from the names and the epithets the author of the libel before me has done me the honour to diſtinguiſh me with in every page of his performance, ſtiling me *an impoſtor of low cunning and impudent falſhood; a mercenary hackney ſcribbler; one who deſerves to be expoſed to the infamy of viet for his groſs and unparalleled impoſitions; a freethinker, a diſguiſed Papiſt, and no Chriſtian; an abandoned profligate, a baſe hypocrite, guilty of the vileſt diſſimulation and meaneſt treachery; whoſe infamous life has been a continual lye; who deſerves to be dragged out of his lurking holes, and to be branded with all the infamy due to the vileſt hypocriſy; a wretch totally departed from truth; a rogue, worſe than a highway-man, who ſhould be dragged to juſtice; one, whoſe friends, if he ſtill has any,* (and he has as many as he ever had) *are no friends to truth, but blind to his baſe conduct; a ſcribbler,*

and as great ſtrangers to all ingenuity and candor as thoſe who employ them. They tell their readers, indeed, with all the aſſurance that is peculiar and neceſſary to a *falſe tongue*, and ſome may, perhaps, have unwarily taken their word for it, that *they are biaſſed by no prejudice, are animated by no reſentment, are only concerned for truth and the diſcovery of truth, nay,* FOR THE WELFARE OF HIS MAJESTY AND THE INHABITANTS OF GREAT BRITAIN IN GENERAL; words ever in the mouths of thoſe who are meditating in their hearts moſt miſchief to both. But that this is all mere cant and hypocriſy common with them to the whole infamous tribe of ſlanderers, and anonymous writers of libels; that they have been influenced only by motives of malice, and that inſtead of attempting to diſcover the truth, they have made it their ſtudy to miſrepreſent and diſguiſe it, will, I doubt not, be made clear to every unprejudiced reader, who will give himſelf the trouble of peruſing the following ſheets with the leaſt degree of attention.

As ſeveral ſpurious accounts of my eſcape out of Italy have been handed about, and all fathered upon me, notwithſtanding the glaring abſurdities and contradictions they contain, and advantage has been taken from thence by my enemies Popiſh and Proteſtant to impeach my veracity, I ſhall here firſt of all, in compliance with the advice and de-

ſcribbler, who has got the ſimple, the credulous, the unlearned (amongſt whom is a great luminary of our own church, and moſt men of learning both at home and abroad) *to think highly of his work, while thoſe whoſe opinion is of moſt conſequence,* (that is, this ſcribbler, the Papiſts who employ him, and their Proteſtant friends) *think it calculated to ſerve Deiſm, and furniſh arguments for infidels; an outcaſt of the church of* Rome, *&c.* Whether or no this is the language of a man *biaſſed by no prejudice, animated by no reſentment, concerned only for truth,* I ſhall leave the world to judge.

ſire of my friends, give a ſummary account of the motives that induced me to leave *Italy*; of my flight out of that country; of what happened to me from the time I left it till my arrival in *England*; and of my conduct, or in what manner I have employed my time, ſince I firſt arrived in this kingdom. A diſtinct account of theſe particulars, ſtrangely miſrepreſented by ſome out of ignorance, by others out of malice, will be a full anſwer to three parts in four of the ſcurrilous libel before me.

And in the firſt place, I never ſaid nor pretended that it was for the ſake of religion alone that I left *Italy*; but, on the contrary, have often declared, as all my friends can atteſt, that had I never belonged to the Inquiſition, I ſhould have gone on, as moſt Roman Catholics do, without ever queſtioning the truth of the religion I was brought up in, or thinking of any other. But the unheard-of cruelties of that helliſh tribunal ſhocked me beyond all expreſſion, and rendered me, as I was obliged, by my office of counſellor, to be acceſſory to them, one of the moſt unhappy men upon earth. I therefore began to think of reſigning my office; but as I had on ſeveral occaſions betrayed ſome weakneſs, as they termed it, that is ſome compaſſion and humanity, and had upon that account been reprimanded by the Inquiſitor, I was well apprized that my reſignation would be aſcribed by him to my diſapproving the proceedings of the holy tribunal. And indeed to nothing elſe could he have aſcribed it, as a place at that board was a ſure way to preferment, and attended with great privileges, and a conſiderable ſalary. Being, therefore, ſenſible how dangerous a thing it would be to give the leaſt ground to any ſuſpicion of that nature, and no longer able to bear the ſight of the many barbarities practiſed almoſt daily within thoſe walls, nor the reproaches of my conſcience in being acceſſory

ceſſory to them, I determined, after many reſtleſs nights and much deliberation with myſelf, to withdraw at the ſame time from the Inquiſition and from *Italy*. In this mind, and in the moſt unhappy and tormenting ſituation that can poſſibly be imagined, I continued near a twelvemonth, not able to prevail upon myſelf to execute the reſolution I had taken on account of the many dangers, which I foreſaw would inevitably attend it, and the dreadful conſequences of my failing in the attempt. But being in the mean time ordered by the Inquiſitor to apprehend a perſon, with whom I lived in the greateſt intimacy and friendſhip, the part I was obliged to act on that occaſion left ſo deep an impreſſion in my mind, as ſoon prevailed over all my fears, and made me determine to put in execution, at all events and without further delay, the deſign I had formed. Of that remarkable tranſaction therefore I ſhall give here a particular account, the rather as it will ſhew in a very ſtrong light the nature of the proceedings in that horrid court.

The perſon, whom the Inquiſitor appointed me to apprehend, was Count *Vincenzo della Torre*, deſcended from an illuſtrious family in *Germany*, and poſſeſſed of a very conſiderable eſtate in the territory of *Macerata*. He was one of my very particular friends, and had lately married the daughter of Signor *Conſtantini* of *Fermo*, a lady no leſs famous for her good ſenſe than her beauty. With her family too I had contracted an intimate acquaintance while Profeſſor of Rhetoric in *Fermo*, and had often attended the Count, during his courtſhip, from *Macerata* to *Fermo*, but fifteen miles diſtant. I therefore lived with both in the greateſt friendſhip and intimacy; and the Count was the only perſon that lived with me, after I was made Counſellor of the Inquiſition, upon the ſame free footing as he had done till that time, my other friends being grown

ſhy

ſhy of me, and giving me plainly to underſtand, that they no longer cared for my company.

As this unhappy young Gentleman was one day walking out with another, he met two Capuchin friars, and turning to his companion, when they were paſſed, *What fools*, ſaid he, *are theſe, to think they ſhall gain heaven by wearing ſack-cloth and going bare-foot! fools indeed if they think ſo, or that there is any merit in tormenting oneſelf: they might as well live as we do, and they would get to heaven quite as ſoon.* Who informed againſt him, whether the friars, his companion, or ſomebody elſe, I know not, for the Inquiſitors never tell the names of the informers to the Counſellors, nor the names of the witneſſes, leſt they ſhould except againſt them. It is to be obſerved that all, who hear any propoſition, that appears to them repugnant to or inconſiſtent with the doctrine of holy mother Church, is bound to reveal it to the Inquiſitor, and likewiſe to diſcover the perſon by whom it was uttered; and in this affair no regard is to be had to any ties however ſacred, the brother being bound to accuſe the brother, the father to accuſe the ſon, the ſon the father, the wife her huſband and the huſband his wife; and all bound on pain of eternal damnation, and of being deemed and treated as accomplices, if they do not denounce in a certain time: and no confeſſor can abſolve a perſon, who has heard any thing ſaid, in jeſt or in earneſt, againſt the belief or the practice of the Church till that perſon has informed the Inquiſitor of it, and given him all the intelligence he can concerning the perſon by whom it was ſaid.

Whoever it was that informed againſt my unhappy friend, whether the friars, his companion, or ſomebody elſe who might have overheard him, the Inquiſitor acquainted the board one night (for to be leſs obſerved they commonly meet, out of

Rome,

Rome, in the night) that the above-mentioned propoſitions had been advanced, and advanced gravely at the ſight of two poor Capuchins; that the evidence was unexceptionable, and that they were therefore met to determine the quality of the propoſition, and procede againſt the delinquent agreeably to that determination. There are in each Inquiſition 12 Counſellors, viz. 4 divines, 4 canoniſts, and 4 civilians. It is chiefly the province of the divines to determine the quality of the propoſition, viz. whether it is heretical or only ſavours of hereſy, whether it is blaſphemous and injurious to God and his ſaints, or only erroneous, raſh, ſchiſmatical, or offenſive to pious ears.

That part of the propoſition, *fools if they think that there is any merit in tormenting oneſelf*, was judged and declared heretical, as openly contradicting the doctrine and practice of holy mother Church recommending auſterities as highly meritorious. The Inquiſitor obſerved on this occaſion, that by the propoſition *fools indeed*, &c. were taxed with folly not only the holy fathers who had all to a man practiſed great auſterities, but St. *Paul* himſelf, who *chaſtiſed his body*, that is, whipped himſelf as the Inquiſitor underſtood it, adding that the practice of whipping oneſelf, ſo much recommended by all the founders of religious orders, was borrowed of the great Apoſtle of the Gentiles.

The propoſition being declared heretical, it was unanimouſly agreed by the board that the perſon, who had uttered it, ſhould be apprehended and proceded againſt agreeably to the laws of the Inquiſition. And now the perſon was named; for till it is determined whether the accuſed perſon ſhould or ſhould not be apprehended, his name is kept concealed from the counſellors, leſt they ſhould be biaſſed, ſays the directory, in his favour or againſt him. For in many inſtances they keep up an

an appearance of juſtice and equity at the ſame time that, in truth, they act in direct oppoſition to all the known laws of juſtice and equity. No words can expreſs the concern and aſtoniſhment it gave me to hear, on ſuch an occaſion, the name of a friend, for whom I had the greateſt eſteem and regard. The Inquiſitor was appriſed of it, and to give me an opportunity of practiſing what he had often recommended to me, viz. of conquering nature with the aſſiſtance of grace, he appointed me to apprehend the criminal, as he ſtiled him, and to lodge him ſafe before day-light in the priſon of the Holy Inquiſition. I offered to excuſe myſelf, but with the greateſt ſubmiſſion, from being any ways concerned in the execution of that order, an order, I ſaid, which I intirely approved of, and only wiſhed it might be put in execution by ſome other perſon; for your lordſhip knows, I ſaid, the connection: but the Inquiſitor ſhocked at the word, *What?* ſaid he, with a ſtern look and angry tone of voice, *talk of connections where the faith is concerned! there is your guard*, pointing to the ſbirri or bailiffs in waiting, *let the criminal be ſecured in St.* Luke's *cell* (one of the worſt) *before three in the morning*. He then withdrew with the reſt of the Counſellors, and as he paſſed me, *Thus*, he ſaid, *nature is conquered*. I had betrayed ſome weakneſs or ſenſe of humanity not long before in fainting away while I attended the torture of one, who was racked with the utmoſt barbarity, and I had on that occaſion been reprimanded by the inquiſitor for ſuffering nature to get the better of grace, it being an inexcuſable weakneſs, as he obſerved, to be any way affected with the ſuffering of the body however great, when inflicted, as they ever are in the Holy Inquiſition, for the good of the ſoul. And it was, I preſume, to make trial of the effect this reprimand

mand had had upon me, that the execution of this cruel order was committed to me (*a*). As I could by no poſſible means decline it, I ſummoned all my reſolution after paſſing an hour by myſelf, I may ſay in the agonies of death, and ſet out a little after two in the morning for my unhappy friend's houſe, attended by a notary of the Inquiſition and ſix armed ſbirri.

We arrived at the houſe by different ways, and knocking at the door a maid ſervant looked out of the window, and enquiring who knocked was anſwered the Holy Inquiſition, and at the ſame time ordered to awake nobody, but to come down directly and open the door on pain of excommunication. At theſe words the ſervant haſtened down half naked as ſhe was, and having with much ado, in her great fright, at laſt opened the door, ſhe conducted us, as ſhe was ordered, pale and trembling to her maſter's bed-chamber. She often looked very earneſtly at me, as ſhe knew me, and ſhowed a great deſire of ſpeaking to me; but of her I durſt take no kind of notice. I entered the bed-chamber with the notary, followed by the ſbirri, when the lady awaking at the noiſe and ſeeing the bed ſurrounded by armed men ſcreamed out aloud and continued ſcreaming as out of her ſenſes till one of the ſbirri provoked at the noiſe gave her a blow on the forehead that made the blood run down her face, and ſhe ſwooned away. I rebuked the fellow very ſeverely, and ordered him to be whipped as ſoon as I returned to the Inquiſition.

In the mean time the huſband awaking, and ſeeing me with my attendance cried out in the utmoſt ſurprize Mr. *Bower!* He ſaid then no more;

(*a*) A written order for the apprehending of the criminal, ſigned by the Inquiſitor, is given to the perſon who is appointed to apprehend him.

nor could I for ſome time utter a ſingle word; and it was with much ado that in the end I maſtered my grief ſo far as to be able to let my unfortunate friend know that he was priſoner of the Holy Inquiſition. *Of the Holy Inquiſition!* he replied, *alas! what have I done? My dear friend, be my friend now.* He ſaid many affecting things, but as I knew it was not in my power to befriend him I had not the courage to look him in the face, but turning my back to him withdrew, while he dreſſed, to a corner of the room to give vent to my grief there. The notary ſtood by him while he dreſſed, and, as I obſerved, quite unaffected. Indeed to be void of all humanity, to be able to behold one's fellow creatures groaning and ready to expire in the moſt exquiſite torments cruelty can invent without being in the leaſt affected with their ſufferings is one of the chief qualifications of an Inquiſitor, and what all, who belong to the Inquiſition, muſt ſtrive to attain to. It often happens at that infernal tribunal, that while an unhappy, and probably an innocent perſon is crying out, in their preſence, on the rack, and begging by all that is ſacred for one moment's relief in a manner one would think no human heart could withſtand, it often happens, I ſay, that the Inquiſitor and the reſt of that inhuman crew, quite unaffected with his complaints and deaf to his groans, to his tears and intreaties, are entertaining one another with the news of the town: nay ſometimes they even inſult, with unheard of barbarity, the unhappy wretches in the height of their torments.

To return to the unhappy priſoner; he was no ſooner dreſſed than I ordered the Bargello or head of the ſbirri to tie his hands with a cord behind his back, as is practiſed on ſuch occaſions without diſtinction of perſons, no more regard being ſhown by the Inquiſition to men of the firſt rank, when charged with hereſy, than to the meaneſt artificers.

Hereſy

Hereſy diſſolves all friendſhip; ſo that I durſt no longer look upon the man, with whom I had lived in the greateſt friendſhip and intimacy, as my friend, or ſhew him on that account the leaſt regard or indulgence.

As we left the bed-chamber the Counteſs, who had been conveyed out of the room, met us and ſcreaming out in a moſt pitiful manner upon ſeeing her huſband with his hands tied behind his back like a thief or a robber, flew to embrace him, and hanging on his neck begged with a flood of tears we would be ſo merciful as to put an end to her life, that ſhe might have the ſatisfaction, the only ſatisfaction ſhe wiſhed for in this world, of dying in the boſom of the man whom ſhe had vowed never to part with. The Count overwhelmed with grief did not utter a ſingle word. I could not find in my heart, nor was I in a condition, to interpoſe; and indeed a ſcene of greater diſtreſs was never beheld by human eyes. However I gave a ſignal to the notary to part them, which he did accordingly quite unconcerned; but the Counteſs fell into a ſwoon, and the Count was, in the mean time, carried down ſtairs and out of the houſe amidſt the loud lamentations and ſighs of his ſervants on all ſides: for he was a man remarkable for the ſweetneſs of his temper and his kindneſs to all about him.

Being arrived at the Inquiſition I conſigned my priſoner into the hands of the Jayler a lay brother of St. *Dominick*, who ſhut him up in the dungeon mentioned above and delivered the key to me. I lay that night in the palace of the Inquiſition, where every counſellor has a room, and returned next morning the key to the Inquiſitor, telling him that his order had been punctually complied with. The Inquiſitor had been already minutely informed of my whole conduct by the notary, and therefore upon my delivering the key to him, *you have acted*,

he said, *like one, who is desirous at least to overcome with the assistance of grace the inclinations of nature*, that is like one, who is desirous with the assistance of grace to metamorphose himself from a human creature into a brute or a devil.

In the Inquisition every prisoner is kept the first week of his imprisonment in a dark, narrow dungeon, so low that he cannot stand upright in it, without seeing any body but the Jayler; who brings him every other day his portion of bread and water, the only food that is allowed him. This is done, they say, to tame him, and render him thus weakened more sensible of the torture, and less capable of bearing it. At the end of the week he is brought in the night before the board to be examined; and on that occasion my poor friend appeared so altered in a week's time that had it not been for his dress I should not have known him, and indeed no wonder a change of condition so sudden and so unexpected, the unworthy and barbarous treatment he had already met with, the apprehension of what he might and probably should suffer; and, perhaps, more than any thing else the distressed and forlorn condition of his once happy wife whom he tenderly loved, and whose company he had enjoyed only six months could be attended with no other effect. Being asked, according to custom, whether he had any enemies and desired to name them? he answered that he bore enmity to no man and hoped that no man bore enmity to him. For as in the Inquisition the person accused is not told of the charge brought against him, nor of the person by whom it is brought, the Inquisitor asks him whether he has any enemies, and desires him to name them. If he names the Informer, all further proceedings are stopt till the Informer is examined anew, and if the Information is found to procede from ill-will, and no collateral proofs can

be

be produced, the priſoner is diſcharged (*a*). Of this piece of juſtice they frequently boaſt at the ſame time that they admit both as Informers and witneſſes perſons of the moſt infamous characters and ſuch as are excluded by all other courts.

In the next place the priſoner is ordered to ſwear that he will declare the truth and conceal nothing from the holy tribunal concerning himſelf or others, that he knows and the holy tribunal is deſirous to know. He is then interrogated for what crime he has been apprehended and impriſoned by the holy court of the Inquiſition of all courts the moſt equitable, the moſt cautious, the moſt merciful. To that interrogatory the Count anſwered with a faint and trembling voice, that he was not conſcious to himſelf of any crime cogniſable by that holy court, nor indeed by any other; that he believed and ever had believed whatever holy mother Church believed or required him to believe. He had, it ſeems, quite forgot what he had unthinkingly ſaid at the ſight of the two friars. The Inquiſitor therefore, finding he did not remember or would not own his crime, after many deceitful interrogatories, and promiſes which he never intended to fulfil, ordered him back to his dungeon, and allowing him another week, as is cuſtomary in ſuch caſes, to recollect himſelf told him that if he could not in that time prevail upon himſelf to declare the truth,

(*a*) In the Inquiſition two witneſſes are ſufficient to prove any crime; and the informer may be admitted as one of the two, if the party informed againſt has not named him amongſt his mortal enemies: I ſay *mortal enemies*, becauſe mortal enmity alone prevents a man from being a witneſs. But as authors diſagree in the definition of mortal enmity it is left to the prudence of the Inquiſitor and his counſel to determine that point in particular caſes. All beſides mortal enemies are admitted as witneſſes, heretics, *Jews*, *Mahometans*, infidels, public proſtitutes, procureſſes, and even perjured perſons; and of ſuch witneſſes four are generally thought ſufficient to prove the crime.

agreeably

agreeably to his oath, means would be found of forcing it from him; and he must expect no mercy.

At the end of the week he was brought again before the infernal tribunal, and being asked the same questions he returned the same answers, adding that if he had done or had said any-thing amiss unwittingly or ignorantly he was ready to own it, provided the least hint of it was given him by any there present, which he intreated them most earnestly to do. He often looked at me, and seemed to expect, which gave me such concern as no words can express, that I should say something in his favour. But I was not allowed to speak on this occasion, nor was any of the Counsellors; and had I been allowed to speak I durst not have said any thing in his favour, the advocate appointed by the Inquisition, and commonly stiled the *Devil's Advocate*, being the only person that is suffered to speak for the prisoner. This advocate belongs to the Inquisition, receives a salary of the Inquisition, and is bound by an oath to abandon the defence of the prisoner if he undertakes it, or not to undertake it, if he finds it cannot be defended agreeably to the laws of the Holy Inquisition; so that the whole is mere sham and imposition. I have heard this advocate on other occasions allege something in favour of the person accused, but on this occasion he declared that he had nothing to offer in defence of the criminal.

In the Inquisition the person accused is always supposed guilty unless he has named the accuser amongst his enemies; and he is put to the torture if he does not plead guilty and own the crime that is laid to his charge, without being so much as told what it is; whereas in all other courts, where tortures are used, the charge is declared to the party accused before he is tortured. Nor are they ever

inflicted

inflicted without a credible evidence brought of his guilt. But in the Inquiſition a man is frequently tortured upon the depoſition of a perſon, whoſe evidence would be admitted in no other court, and in all caſes without hearing his charge. As my unfortunate friend continued to maintain his innocence, not recollecting what he had ſaid, he was, agreeably to the laws of the Inquiſition, put to the torture (*a*). He had ſcarce borne it twenty minutes, crying out the whole time *Jeſus Maria*, when his voice failed him at once and he fainted away. He was then ſupported, as he hung by his arms, by

(*a*) Two ſorts of tortures are uſed in the Inquiſitions of *Italy*, the *Corda*, and the *Veglia*, as the Italians call them. The perſon, who is tortured with the *Corda*, having weights at his feet and his hands tied behind his back and faſtened to a rope hanging in a pully from the cieling of the room, which is of a vaſt height, is hoiſted up to the very cieling; and being thus kept hanging till his joints and limbs are all horribly ſtretched, he is ſuddenly let down with a jirk within a few inches of the ground. The ſudden ſtop of his fall is attended with the moſt exquiſite pain, and he is to hang with his legs and arms thus diſjointed a whole hour, if he does not own himſelf guilty. The *Corda* is called *the Queen of torments*; and very few inſtances there are of perſons bearing it a whole hour, ſome dying of the pain before the hour is expired, and others confeſſing the crimes with which they are charged whether they committed them or not, to redeem themſelves from it.

The other torture, the *Veglia*, is ſomewhat like a ſmith's anvil with a ſpike at the top of it that ends in an iron die. At the four corners of the room are four ropes hanging from four pullies. Theſe ropes are tied to the arms and legs of the criminal; and he is by them lifted up and ſet down with his back bone exactly on the die, which works by degrees, as his whole weight reſts on it into the bone. This torture is to laſt eleven hours if the perſon does not in the mean time confeſs the crime laid to his charge. Count *della Torre* was tortured with the *Corda*.

In Italy neither of theſe tortures is uſed with women; but inſtead of them they either wrap matches round their fingers and ſet fire to them, or tie their thumbs ſo very tight with ſmall cords as to make the blood ſpout out from under their nails.

two

two of the ſbirri whoſe province it is to manage the torture, till he returned to himſelf. He ſtill continued to declare that he could not recollect his having ſaid or done any thing contrary to the catholic faith, and earneſtly begged they would let him know with what he was charged, being ready to own it if it was true. The Inquiſitor then was ſo gracious as to put him in mind of what he had ſaid in ſeeing the two Capuchins. The reaſon, why they ſo long conceal from the party accuſed the crime he is charged with, is that if he ſhould be conſcious to himſelf of his having ever ſaid or done any thing contrary to the faith, which he is not charged with, he may diſcover that too, imagining it to be the very crime he is accuſed of (*a*). After a ſhort pauſe the poor Gentleman owned that he had ſaid ſomething to that purpoſe, but as he had ſaid it with no evil intention, he had never more thought of it from that time to the preſent. He added, but with ſo faint a voice as ſcarce could be heard, that for his raſhneſs he was willing to undergo what puniſhment ſoever the holy tribunal ſhould think fit to impoſe on him; and he again fainted away. Being eaſed for a while of his torment and returned to himſelf, he was interrogated by the *Promoter Fiſcal* (whoſe buſineſs it is to accuſe and to proſecute as neither the informer nor the witneſſes are ever to appear) concerning his intention. For in the Inquiſition it is not enough for the party accuſed to confeſs the fact, he muſt likewiſe declare whether his intention was heretical or not; and many, to redeem themſelves from the torments they can no longer endure, own their intention was

(*a*) In the *Spaniſh* Inquiſition if the party informed againſt does not accuſe himſelf, he is kept confined, in ſome caſes, whole years in one of thoſe dark horrid dungeons, and there left to gueſs at the crime that is laid to his charge.

heretical

heretical tho' it really was not. My poor friend often told us he was ready to ſay whatever we pleaſed; but as he never directly acknowledged his intention to have been heretical, as is required by the rules of that court, he was kept on the torture till quite overcome with the violence of the anguiſh he was ready to expire, and being then taken down he was carried quite ſenſeleſs back to his dungeon: and there on the third day death put an end to his ſufferings. The Inquiſitor wrote a note to his widow to deſire her to pray for the ſoul of her late huſband, and warn her not to complain of the holy Inquiſition as capable of any injuſtice or cruelty. The eſtate was confiſcated to the Inquiſition (*d*), and a ſmall jointure allowed out of it to the widow. As they had only been married ſix months, and ſome part of the fortune was not yet paid, the Inquiſitor ſent an order to the *Conſtantini* family at *Fermo* to pay to the Holy Office, and without delay, what they owed to the late Count *della Torre*. For the effects of heretics are all *ipſo facto* confiſcated to the Inquiſition; and confiſcated from the very day, not of their conviction, but of their crime; ſo that all donations made after that time are void; and whatever they have given is claimed by the Inquiſition, into what hands ſoever it may have paſſed: even the fortunes they have given to their daughters in marriage have

(*d*) He was condemned after his death as a *negative heretic*. They are negative heretics by the laws of the Inquiſition, who perſiſt in denying either the heretical facts or words, with which they are charged, or the pravity of intention after they have confeſſed the heretical facts or words. *Della Torre* confeſſed the words, owned they were heretical, but perſiſted in denying that he had uttered them with an heretical intention, or had any other belief but that of the catholic church: and he certainly had no other, never thought of any other, and only uttered thoſe words inadvertently and raſhly.

been declared to belong to and are claimed by the Inquiſition: nor can it be doubted that the deſire of thoſe confiſcations is one great cauſe of the injuſtice and cruelty of that court (*e*).

The death of the unhappy Count *della Torre* was ſoon publicly known; but no man cared to ſpeak of it, not even his neareſt relations, nor ſo much as to mention his name, leſt any thing ſhould inadvertently eſcape them, that might be conſtrued into a diſapprobation of the proceedings of the moſt holy Tribunal: ſo great is the awe all men live in of that jealous and mercileſs court.

The other inſtance of the cruelty of the Inquiſition, related in the ſpurious account of my eſcape publiſhed by Mr. *Baron*, happened ſome years before I belonged to the Inquiſition; and I did not relate it as happening in my time, but only as happening in the Inquiſition of *Macerata*. It is related at length in the annals of that Inquiſition, and the ſubſtance of the relation is as follows. An order was ſent from the High Tribunal at *Rome* to all the Inquiſitors throughout *Italy*, enjoining them to apprehend a clergyman minutely deſcribed in that order. One anſwering that deſcription in many particulars being diſcovered in the dioceſe of *Oſimo*, at a ſmall diſtance from *Macerata*, and ſubject to that Inquiſition (*f*), he was there decoyed into the Inqui-

(*e*) This practice of confiſcating the eſtates of heretics, and beggaring their children, *Ludovicus a Paramo* blaſphemouſly derives from the example of God depriving our firſt Parents, for their diſobedience, as well as their offſpring, of all their effects, of the poſſeſſion of their earthly Paradiſe, and of the dominion over all creatures. For thus, ſays he, did God, as the firſt Inquiſitor, teach other Inquiſitors his delegates, how heretics are to be dealt with.

(*f*) In *Italy* there is an Inquiſitor in every Biſhopric, or a Vicar of the Inquiſition called alſo Commiſſary of the Inquiſition. For if the juriſdiction of the Inquiſitor extends over ſeveral Biſhoprics, he reſides himſelf in the chief city, and has a Vicar

Inquiſition, and by an order from *Rome* ſo racked as to loſe the uſe of his ſenſes. In the mean time the true perſon being apprehended, the unhappy wretch was diſmiſſed by a ſecond order from *Rome*; but he never recovered the uſe of his ſenſes, nor was any care taken of him by the Inquiſition. Father *Piazza*, who was then Vicar at *Oſimo* to Father *Montecuccoli* Inquiſitor at *Macerata*, and died ſome years ago a good Proteſtant at *Cambridge*, publiſhed an account of this affair that entirely agrees with the account I read of it in the Records of the Inquiſition.

The deep impreſſion that the death of my unhappy friend, the moſt barbarous and inhuman treatment he had met with, and the part I had been obliged to act in ſo affecting a tragedy, made on my mind, got at once the better of my fears; ſo that forgetting, in a manner, the dangers I had till then ſo much apprehended, I reſolved, without further delay, to put in execution the deſign I had formed of quitting the Inquiſition, and bidding for ever adieu to *Italy*. To execute that deſign with ſome ſafety, I propoſed to beg leave of the Inquiſitor to viſit the Virgin of *Loreto* but thirteen miles diſtant, and to paſs a week there; but in the mean time to make the beſt of my way to the country of the *Griſons*, the neareſt country to *Macerata* out of the reach of the Inquiſition. Having therefore after many conflicts with myſelf aſked leave to viſit the neighbouring *Sanctuary* and obtained it, I ſet out

Vicar or Commiſſary in each of the other cities. Under the Inquiſition of *Macerata* are the following cities, *Macerata*, *Tolentino*, *Jeſi*, and *Oſimo*, the Inquiſitor himſelf reſiding at *Macerata*, and his Vicars in the other cities. The Vicars are impowered to receive informations, to impriſon, and even to torture with the approbation of the Biſhop of the place or his Vicar. But the Inquiſitor generally reſerves the definitive ſentence to himſelf.

on horſeback the very next morning, leaving, as I propoſed to keep the horſe, his full value with the owner (*g*). I took the road to *Loreto*, but turned out of it at a ſmall diſtance from *Recanati* after a moſt violent ſtruggle with myſelf, the attempt appearing to me, at that juncture, quite deſperate and impracticable, and the dreadful doom reſerved for me, ſhould I miſcarry, preſenting itſelf to my mind in the ſtrongeſt light. But the reflection that I had it in my power to avoid being taken alive, and a perſuaſion that a man in my ſituation might lawfully avoid it, when every other means failed him, at the expence of his life, revived my ſtaggered reſolution; and all my fears ceaſing at once, I ſteered my courſe, leaving *Loreto* behind me, to *Rocca Contrada*, to *Foſſombrone*, to *Calvi* in the dukedom of *Urbino*, and from thence through the *Romagna* into the *Bologneſe*, keeping the bye-roads and at a good diſtance from the cities of *Fano*, *Peſaro*, *Rimini*, *Forli*, *Faenza*, and *Imola*, thro' which the high road paſſed. Thus I advanced very ſlowly, travelling, generally ſpeaking, in very bad roads, and often in places, where there was no road at all, to avoid not only the Cities and Towns, but even the villages. In the mean time I ſeldom had any other ſupport but ſome coarſe proviſions, and a very ſmall quantity even of them, that the poor ſhepherds, the country-men, or wood-cleavers, I met in thoſe unfrequented bye-places could ſpare me. My horſe fared not much better than myſelf; but in chuſing my ſleeping-place I conſulted his convenience as much as my own, paſſing the night where I found moſt ſhelter for myſelf, and moſt graſs for him. In *Italy* there are very few

(*g*) I told the owner that as I was a very bad horſeman, and might ſpoil his horſe, I ſhould be glad to know at what he valued him. He named his price, and I paid him the ſum he had named.

ſolitary

ſolitary farm-houſes or cottages, the country-people there all living together in villages; and I thought it far ſafer to lie where I could be any way ſheltered than to venture into any of them. Thus I ſpent ſeventeen days before I got out of the Eccleſiaſtical State; and I very narrowly eſcaped being taken or murdered on the very borders of that ſtate. It happened thus.

I had paſſed two whole days without any kind of ſubſiſtance whatever, meeting no body in the bye-roads that would ſupply me with any, and fearing to come near any houſe as I was not far from the borders of the dominions of the Pope. I thought I ſhould be able to hold till I got into the *Modeneſe*, where I believed I ſhould be in leſs danger than while I remained in the Papal dominions; but finding myſelf about noon of the third day extremely weak and ready to faint away, I came into the high-road that leads from *Bologna* to *Florence* at a few miles diſtance from the former city, and alighted at a Poſt-houſe that ſtood quite by itſelf. Having aſked the woman of the houſe whether ſhe had any victuals ready, and being told that ſhe had, I went to open the door of the only room in the houſe, (that being a place, where Gentlemen only ſtop to change horſes) and ſaw, to my great ſurpriſe, a placard paſted on it with a moſt minute deſcription of my whole perſon, and the promiſe of a reward of 800 crowns, about two hundred pounds *Engliſh* money, for delivering me up alive to the Inquiſition being a fugitive from the holy Tribunal, and of 600 crowns for my head. By the ſame placard all perſons were forbidden, on pain of the greater excommunication, to receive, harbour or entertain me, to conceal or to ſcreen me, or to be any way aiding and aſſiſting to me in making my eſcape. This greatly alarmed me, as the reader may well imagine. But I was

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ſtill more affrighted when entering the room I ſaw two fellows drinking there, who fixing their eyes upon me as ſoon as I came in, continued looking at me very ſtedfaſtly. I ſtrove by wiping my face, by blowing my noſe, by looking out at the window to prevent their having a full view of me. But one of them ſaying, the Gentleman ſeems afraid to be ſeen, I put up my handkerchief, and turning to the fellow ſaid boldly, What do you mean you raſcal? look at me, I am not afraid to be ſeen. He ſaid nothing, but looking again ſtedfaſtly at me, and nodding his head went out, and his companion immediately followed him. I watched them, and ſeeing them with two or three more in cloſe conference, and, no doubt, conſulting whether they ſhould apprehend me or not, I walked that moment into the ſtable, mounted my horſe unobſerved by them, and while they were deliberating in an orchard behind the houſe, rode off full ſpeed, and in a few hours got into the *Modeneſe*, where I refreſhed both with food and with reſt, as I was there in no immediate danger, my horſe and myſelf. I was indeed ſurpriſed to find that thoſe fellows did not purſue me, nor can I any other way account for it but by ſuppoſing, what is not improbable, that as they were ſtrangers as well as myſelf, and had all the appearance of Banditti or ruffians flying out of the dominions of the Pope, the woman of the houſe did not care to truſt them with her horſes. From the *Modeneſe* I continued my journey more leiſurely through the *Parmeſan*, the *Milaneſe*, and part of the *Venetian* territory, to *Chiavenna*, ſubject, with its diſtrict, to the *Griſons*, who abhor the very name of the Inquiſition, and are ever ready to receive and protect all, who, flying from it, take refuge, as many *Italians* do, in their dominions. However as I propoſed getting as ſoon as I could to the city of *Bern*, the metropolis

metropolis of that great Proteſtant canton, and was informed that my beſt way was through the cantons of *Ury* and *Underwald*, and part of the canton of *Lucern*, all three Popiſh cantons, I carefully concealed who I was and from whence I came. For though no Inquiſition prevails among the *Swiſs*, yet the Pope's nuncio, who reſides at *Lucern*, might have perſuaded the magiſtrates of thoſe Popiſh cantons to ſtop me as an Apoſtate and deſerter from the order.

Having reſted a few days at *Chiavenna*, I reſumed my journey quite refreſhed, continuing it through the country of the *Griſons*, and the two ſmall cantons of *Ury* and *Underwald* to the canton of *Lucern*. There I miſſed my way as I was quite unacquainted with the country, and diſcovering a city at a diſtance was advancing to it, but very ſlowly as I knew not where I was, when a countryman, whom I met, informed me that the city before me was *Lucern*. Upon that intelligence I turned out of the road as ſoon as the countryman was out of ſight; and that night I paſſed with a good-natured ſhepherd in his cottage, who ſupplied me with ſheep's milk and my horſe with plenty of graſs. I ſet out very early next morning, making the beſt of my way weſtward as I knew that *Bern* lay weſt of *Lucern*. But after a few miles the country proved very mountainous, and having travelled the whole day over mountains I was overtaken amongſt them by night. As I was looking out for a place, where I might ſhelter myſelf, during the night, againſt the ſnow and the rain, for it both ſnowed and rained, I perceived a light at a diſtance, and making towards it got into a kind of foot-path, but ſo narrow and rugged that I was obliged to lead my horſe, and feel my way with one foot, having no light to direct me, before I durſt move the other. Thus with much difficulty I reached

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the place where the light was, a poor little cottage, and knocking at the door was asked by a man within who I was and what I wanted? I answered that I was a stranger and had lost my way. Lost your way? replied the man, there is no way here to lose. I then asked him in what canton I was, and upon his answering that I was in the canton of *Bern*, *I thank God*, I cried out, transported with joy, *that I am*. The good man answered, *and so do I*. I then told him who I was, and that I was going to *Bern*, but had quite lost myself by keeping out of all the high-roads to avoid falling into the hands of those, who sought my destruction. He thereupon opened the door, received and entertained me with all the hospitality his poverty would admit of, regaled me with sower-crout and some new-laid eggs, the only provisions he had, and clean straw with a kind of rug for my bed, he having no other for himself and his wife. The good woman expressed as much satisfaction and good-nature in her countenance as her husband, and said many kind things in the *Swiss* language, which her husband interpreted to me in the *Italian*. For that language he well understood, and spoke so as to be understood, having learnt it, as he told me, in his youth while servant in a public house on the borders of *Italy*, where both languages are spoken. I never passed a more comfortable night; and no sooner did I begin to stir in the morning than the good man and his wife came both to know how I had rested, and wishing they had been able to accommodate me better obliged me to breakfast on two eggs, which Providence, they said, had supplied them with for that purpose. I then took leave of the wife, who with her eyes lifted up to Heaven seemed most sincerely to wish me a good journey. As for the husband he would by all means attend me to the high-road leading to

Bern, which road he ſaid was but two miles diſtant from that place. But he inſiſted on my firſt going back with him to ſee the way I had come the night before, the only way, he ſaid, I could have poſſibly come from the neighbouring canton of *Lucern*. I ſaw it and ſhuddered at the danger I had eſcaped: for I found that I had walked and led my horſe a good way along a very narrow path on the brink of a dreadful precipice. The man made ſo many pious and pertinent remarks on the occaſion as both charmed and ſurpriſed me. I no leſs admired his diſintereſtedneſs than his piety. For upon our parting, after he had attended me till I was out of all danger of loſing my way, I could by no means prevail upon him to accept of any reward for his trouble. He had the ſatisfaction, he ſaid, of having relieved me in the greateſt diſtreſs, which was in itſelf a ſufficient reward and he cared for no other.

I reached *Bern* that night, and propoſed ſtaying ſome time there, but being informed by the principal miniſter of the place, to whom I diſcovered myſelf, that boats went frequently down the *Rhine* at that time of the year with goods and paſſengers from *Baſil* to *Holland*, and adviſed by him to avail myſelf of that opportunity, I ſet out accordingly the next day, and croſſing the Popiſh canton of *Soleurre* in the night, but very carefully avoiding the town of that name, I got early the next morning to *Baſil*. There I met with a moſt friendly reception from one of the miniſters of the place, having been warmly recommended to him by a letter I brought with me from his brother at *Bern*. As a boat was to ſail in two days he entertained me very elegantly, during that time, at his houſe; and I embarked the third day, leaving my horſe to my hoſt in return for his kindneſs.

The company in the boat conſiſted of a few traders, of a great many vagabonds the very refuſe of the neighbouring nations, and ſome criminals flying from juſtice. But I was not long with them; for the boat ſtriking againſt a rock not far from *Straſburg*, I reſolved not to wait till it was refitted (as it was not my deſign to go to *Holland*) but to purſue my journey partly in the common *Diligence* or ſtage-coach, and partly on poſt-horſes, through *France* into *Flanders*.

And here I muſt inform the reader that though the cruelties of the Inquiſition had inſpired me with great horror at their being encouraged under the name of religion, and I had thereupon begun to entertain many doubts concerning other doctrines that I had till that time implicitly ſwallowed, as moſt *Italian* Catholics do, without examination; nevertheleſs as I had not thoroughly examined them, nor had an opportunity of examining them being employed in ſtudies of a quite different nature, I was not yet determined to quit either that Church or the order. Having therefore got ſafe into *French Flanders*, I there repaired to the College of the *Scotch* Jeſuits at *Douay*, and diſcovering myſelf to the Rector, I acquainted him with the cauſe of my ſudden departure from *Italy*, and begged him to give immediate notice of my arrival as well as of the motives of my flight to *Michael Angelo Tamburini* General of the order and my very particular friend. My repairing thus to a college of Jeſuits and putting myſelf in their power, is a plain proof, as we may obſerve here by the way, that it was not becauſe I was guilty of any crime, or to avoid the puniſhment due to any crime, that I had fled from *Italy*. For had that been the caſe no man can think that inſtead of repairing to *Holland* or *England*, as I might have eaſily done and bid the whole order defiance, I would have thus

thus delivered myſelf up to them, and put it in their power to inflict on me what puniſhment ſoever they pleaſed.

The Rector wrote, as I had deſired him, to the General; and the General, taking no notice of my flight in his anſwer (for he could not diſapprove it and did not think it ſafe to approve it) ordered me to continue where I was till further orders. I arrived at *Douay* early in *May* and continued there till the latter end of *June* or the beginning of *July*, when the Rector received a ſecond letter from the General, acquainting him that he had been commanded by the Congregation of the Inquiſition to order me, wherever I was, back to *Italy*, to promiſe me in their name full pardon and forgiveneſs if I obeyed, but if I did not obey to treat me as an Apoſtate. He added that the ſame order had been tranſmitted ſoon after my flight to the nuncios at the different *Roman* Catholic courts; and he therefore adviſed me to conſult my own ſafety without further delay.

It is to be obſerved here that it is deemed Apoſtacy in a perſon of any religious order to quit his habit and withdraw, without the knowlege of his ſuperiors, from the college, convent or monaſtery, in which they have placed him; and that all Biſhops are not only impowered, but bound to apprehend ſuch an Apoſtate within the limits of their reſpective juriſdictions, and deliver him up to his ſuperiors to be puniſhed by them. As I had quitted the habit and withdrawn from the College of *Macerata* without leave from my ſuperiors, who had placed me there, I ſhould have been treated as an Apoſtate had I been diſcovered in my flight in a *Roman* Catholic country, even where no Inquiſition prevailed. But my returning voluntarily to my obedience and reſuming the habit, cleared me from the guilt of Apoſtacy at the General's

tribunal, nay and at that of the Inquiſition itſelf. However the Congregation of the Inquiſition had it ſtill in their power to oblige the General to recal me to *Italy*, and to treat me as an Apoſtate if I did not obey, diſobedience to an expreſs command of a lawful ſuperior being deemed apoſtacy, and puniſhed as ſuch with cloſe confinement, and with bread and water for food till the order is complied with. That order the General received; but his friendſhip for me, of which he had given me ſome remarkable inſtances, and his being fully convinced of my innocence, the Inquiſitor himſelf having nothing to lay to my charge but my flight, prompted him to warn me of the danger that threatened me. Indeed I thought myſelf quite ſafe in the dominions of *France*; and ſhould accordingly have lived there unmoleſted by the Inquiſition, what crime ſoever I had been guilty of cogniſable by that tribunal alone. But as I had belonged to it, and was conſequently privy to their helliſh proceedings, they were apprehenſive I ſhould diſcover them to the world; and it was to prevent me from ever diſcovering them that they obliged the General to order me back to *Italy*, and promiſe me, in their name, a free pardon if I complied, but to confine me for life if I did not comply with the order.

Upon the receipt of the General's kind letter the Rector was of opinion that I ſhould repair by all means and without loſs of time to *England*, not only as the ſafeſt aſylum I could fly to in my preſent ſituation, but as a place where I ſhould ſoon recover my native language and be uſefully employed, as ſoon as I recovered it, either there or in *Scotland*. I readily cloſed with the Rector's opinion, being very uneaſy in my mind as my old doubts in point of religion daily gained ground, and new ones aroſe upon my reading, which was my only employment, the books of controverſy I found in the library of

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the college. The place being thus agreed on, and it being at the ſame time ſettled between the rector and me that I ſhould ſet out the very next morning, I ſolemnly promiſed, at his requeſt and deſire, to take no kind of notice, after my arrival in *England*, of his having been any ways privy to my flight, or of the General's letter to him. This promiſe I have faithfully and honourably obſerved, and ſhould have thought myſelf guilty of the blackeſt ingratitude if I had not obſerved it, being ſenſible that had it been known at *Rome* that either the Rector or General had been acceſſory to my flight, the Inquiſition would have reſented it ſeverely in both. For though a Jeſuit in *France*, in *Flanders*, or in *Germany* is out of the reach of the Inquiſition, the General is not, and the High Tribunal not only have it in their power to puniſh the General himſelf, who reſides conſtantly at *Rome*, but may oblige him to inflict what puniſhment they pleaſe on any of the order obnoxious to them.

The Rector went that very night out of town, and in his abſence, but not without his privity, I took one of the horſes of the College early next morning, as if I were going for change of air, being ſomewhat indiſpoſed, to paſs a few days at *Liſle*: But ſteering a different courſe I reached *Aire* that night, and *Calais* the next day. I was there in no danger of being ſtopt and ſeized at the proſecution of the Inquiſition, a tribunal no leſs abhorred in *France* than in *England*. But being informed by the General that the nuncios at the different courts had been ordered, ſoon after my flight, to cauſe me to be apprehended in the *Roman* Catholic countries through which I might paſs, as an Apoſtate or deſerter from the order, I was under no ſmall apprehenſion of being diſcovered and apprehended as ſuch even at *Calais*. No ſooner therefore did I alight at the Inn than I went down to the

the quay; and there, as I was very little acquainted with the ſea, and thought the paſſage much ſhorter than it is, I endeavoured to engage ſome fiſhermen to carry me that very night in one of their ſmall veſſels over to *England*. This alarmed the guards of the harbour; and I ſhould have been certainly apprehended as a perſon guilty or ſuſpected of ſome great crime flying from juſtice, had not Lord *Baltimore*, whom I had the good luck to meet in the Inn, informed of my danger, and pitying my condition, attended me that moment with all his company to the port, and conveyed me immediately on board his yacht. There I lay that night, leaving every thing I had but the cloaths on my back in the Inn; and the next day his Lordſhip ſet me aſhore at *Dover*, from whence I came in the common ſtage to *London*.

No words can expreſs the ſatisfaction it gave me to reflect, as I did the moment I ſet foot on *Engliſh* ground, that I was at laſt in a country of liberty; intirely free to think and to act agreeably to the dictates of my reaſon and conſcience. I did not however think it juſtifiable in the ſight of God or of man to quit the Church, in which I was baptized and brought up, till I had thoroughly examined her doctrines. And I was determined to continue in that Church or to quit her as thoſe doctrines ſhould appear to me, upon a ſtrict and impartial examination, well or ill grounded. Thus I continued a member of the Church of *Rome*, and conſequently of the order to which I belonged; and I complied under the direction of Father *Parker* then Provincial, to whom I was warmly recommended by the General, with all the duties of the order, agreeably to the vows that I had made, and that were certainly binding ſo long as I continued a member of the Church, in which I had made them. But in the meantime I ſtudied the controverſy

verſy between the two Churches, not only with regard to the Papal Supremacy, which I knew before to be groundleſs, but to all other points; and had many helps and advantages, which I wanted in *Italy* for my inſtruction, being ſupplied with proper books for that purpoſe by Dr. *Aſpinwall* ſubdean of the Chapel Royal, and the learned Dr. *Clark* of *St. James's*, to whom the ſubdean introduced me. I heard of Dr. *Aſpinwall* ſoon after my arrival in *England*; and as he too had belonged to the order of the Jeſuits I waited upon him, and being very kindly received I opened my mind to him without diſguiſe, had ſeveral conferences with him and Dr. *Clark*, and ſome with the late Biſhop of *Cloyne* then dean of *Londonderry*: and the reſult of theſe conferences as well as of my own reading and reaſoning was the fulleſt conviction that many of the favourite doctrines of *Rome* were not only evidently repugnant to Scripture and reaſon, but wicked, blaſphemous, and utterly inconſiſtent with the attributes of the Supreme and Infinite Being. I therefore withdrew from the communion of that Church without further delay, took leave of the Provincial, quitted the order, and removing from the Popiſh houſe in *Little Wyld-Street*, where Father *Parker* had placed me, I went to lodge with a Proteſtant Attorney at law next door to the chapel in *Oxenden-Street*, to whom Dr. *Aſpinwall* recommended me. This happened in the month of *November* 1726, about four months after my arrival in *England*; and ſince that time, that is, for the ſpace of thirty years, I have never performed any function of the Popiſh religion, nor have I ever either in public or private aſſiſted at any.

In thus renouncing the Popiſh religion I could be influenced by no temporal views or motives of intereſt. For at that time I had no Proteſtant friends or acquaintance in *England*, but Lord *Baltimore*,

Dr. *Aſpinwall*, and Dr. *Clark*, and beſides, I declined conforming to any particular Church, but ſuſpecting all alike after I had been ſo long and ſo groſsly impoſed upon, I formed a ſyſtem of religion to myſelf, and continued a Proteſtant for the ſpace, I think, of ſix years, but a Proteſtant of no particular denomination. At laſt I conformed to the Church of *England* as free in her ſervice as any reformed Church from the idolatrous practices and ſuperſtitions of Popery, and leſs inclined than many others to fanaticiſm and enthuſiaſm. I could no more be influenced by temporal views in thus conforming to the Church of *England*, than I was in renouncing that of *Rome*. For by declining to aſſume, or rather reſume the gown, as I did for very juſt reaſons, I debarred myſelf from all preferment in the Church, and was then known to none able to procure me any in the State.

Dr. *Aſpinwall*, with whom I ſoon contracted an intimate friendſhip, introduced me to all his friends and acquaintance; and among the reſt to Mr. *Orthwet* of *Pall-mall-Court*, in the latter end of *November* 1726; and on that occaſion I became acquainted with Mr. *Dalton* of *Cleveland-Row*, who is the oldeſt acquaintance I have now living; and he well remembers my having been introduced by Dr. *Aſpinwall* to Mr. *Orthwet* his brother-in-law. In the month of *December* of the ſame year 1726, I became accidentally acquainted with Dr. *Goodman*, one of the Phyſicians in ordinary to his Majeſty King *George* I. and afterwards to his preſent Majeſty, who finding me pretty well verſed in the Claſſics (and there was no man in all *England* better verſed in them than he) introduced me, upon the recommendation of Dr. *Aſpinwall* and Dr. *Clark*, to the late Lord *Aylmer*, who wanted a perſon acquainted with that branch of literature, to aſſiſt him in reading the Claſſics. Thus was I firſt acquainted with

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the late Lord *Aylmer*. But as I was unknown in *England*, though my family was well known in *Scotland*, and though his Lordship found nothing to blame in my behaviour and conduct, yet he did not admit me to his confidence, nor even into his family, till he was informed of my character from abroad. Indeed no one can suppose that a man of the late Lord *Aylmer*'s uncommon good understanding, discretion and prudence, would have taken me into his family, would have honoured me with his confidence, nay and trusted me, as his Lordship afterwards did, with the education of two of his children, without causing the most diligent Inquiries to be made abroad, where I was known, concerning my character as well as the motives of my flight, and being well assured that the account I gave of myself was no imposition or forgery. For that purpose he employed several of his relations and acquaintance travelling into *Italy*, several officers of the navy, his Lordship having been brought up in that service; and none of them could hear any thing amiss of me, but on the contrary all, who were acquainted with me in *Italy*, gave me a very good character, the Jesuits themselves having nothing to lay to my charge but my leaving them, at which they expressed great concern for the sake of my soul. Only Father *Lattrel*, an *Irish* Jesuit, then Rector of the College of *Leghorn*, told one of My Lord's friends, upon his asking why I had left them, that he could not well tell, but imagined I had left them because I was tired of lying alone, and wanted a bed-fellow. But the good father was mistaken, for I was twenty years in *England* before I thought of a bed-fellow, and twenty-four before I had one. This charge is by Papists brought against all who having vowed chastity turn afterwards Protestants; though the vow of chastity is no kind of restraint to nine in

ten of those, who have made it. Lord *Aylmer's* friends could hear nothing of my criminal correspondence with a nun; of my robbing the Inquisition; or of my being piqued because I was not preferred to a Bishopric (*b*). These things have all happened since I wrote the history of the Popes, and would never have happened had I never meddled with the Popes nor with Popery. The abovementioned inquiries concerning my character were made by Lord *Aylmer* unknown to me, but his Lordship afterwards acquainted me with them; and so he did many others, and the *Lyttelton* family among the rest, upon my being first introduced to that family by his Lordship's niece the late Mrs. *Lyttelton*, whose extraordinary merit well known to all, who knew her, I might perhaps say, to all *England*, wants no commendation. With her I was acquainted from her childhood; by her I was introduced and commended to Lord *Lyttelton* as one worthy of his acquaintance and friendship; and she

(*b*) No sooner did the first volume appear of my *History of the Popes* than the whole tribe of Popish priests, of monks, of friars, of Jesuits, took the alarm, and flattering themselves that by discrediting the author they should at the same time discredit the work, (undistinguishing people, that is, the far greater part of mankind, being apt to disregard a work, let its merit be ever so great, when they once entertained a bad opinion of its author) they began to spread many false and scandalous reports concerning me and the motives of my flight out of *Italy*. A *Roman* Catholic Gentleman was assured by his priests, and he assured the late Mr. *Pelham*, whose neighbour he was in the country, that I had robbed the Inquisition; and to that robbery he imputed my flight. It was positively asserted by the Papists in *Wales*, especially at *Holywell*, that I had renounced their religion, piqued at my not being preferred to a Bishopric, which they averred could be shewn under my own hand. Indeed I do not question their having letters to that purpose, quite as authentic as those that have been lately produced. Of my pretended criminal correspondence with a nun I shall speak hereafter.

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honoured me herſelf with her friendſhip and eſteem to the hour of her death.

My acquaintance, I may ſay my intimacy, with Lord *Aylmer*, by blameleſs behaviour for nine whole years, and the better part of twenty in his family, and the good opinion his Lordſhip entertained of me, commended me to all the families related to or connected with his, *viz.* to the *Norris*, to the *Forteſcue*, to the *Moſtyn*, to the *Lyttelton* families, not to mention many others; and to them, as I have been many years intimately converſant with them all, and with ſome of them ever ſince a few months after my arrival in *England*, or converſion from Popery, I appeal for my character. I queſtion whether any of thoſe, who have ſo unjuſtly impeached it, could ſo eaſily, for ſo long a ſpace of time, and by ſo many unexceptionable witneſſes, vindicate theirs, were it impeached, as I can vindicate mine.

While I was yet with Lord *Aylmer*, I undertook for Mr. *Prevoſt*, Bookſeller in the Shop now Mr. *Vaillant*'s, the *Hiſtoria Literaria*, that came out in monthly Pamphlets, and the firſt was publiſhed in 1730, twenty-ſix years ago. I wrote the Preface to that work, and ſeveral of the articles in *Italian*, not being yet ſufficiently acquainted with the *Engliſh* to write in that Language. The preface was tranſlated by Mr. *Lockman*, and the reſt by the Rev. Mr. *Barkley*, who kept afterwards a boarding-ſchool at *Little Cheſſea*. In the mean time I cloſely applied to the ſtudy of the *Engliſh* tongue, and after ſix months I begun to think that I had no further occaſion for a tranſlator; and I employed him no more. The firſt article I wrote and publiſhed in *Engliſh* was the firſt of the ſecond volume of that work, containing a *Parallel between the doctrine of the Pagans and that of the Jeſuits concerning the ſtate of nature and natural power of man's free-*

will, written originally in *French*: for it was my province to give an account of the books in the *Latin*, *French*, and *Italian* languages, and of them the work chiefly consists.

I have mentioned the *Historia Literaria* the rather, as no man can peruse it without concluding the author a Protestant. The very first book I chose to give an account of was *Pietro Giannoni's Civil History of the kingdom of Naples*, a work calculated to expose the unjust usurpations of the Popes, their wickedness and debauchery, the pride and avarice of the Popish clergy, and the scandalous lives of the Friars and Monks, with the severest reflections upon the whole system of the Canon Law. I close my abridgment of the first volume of that work (vol. i. p. 15.) with commending *the free and noble spirit of the author, and his regard to truth, since he has not, even in* Italy, *been afraid to write with such freedom of the* Roman *clergy's bold usurpations*: and elsewhere (vol. i. p. 350.) I speak of him thus; *In few words, Mr.* Giannoni *is a professed enemy to bigotry, priestcraft and falsehood, and* hinc illæ lacrymæ! *this is the true cause why those, who are in the* Roman *communion, decry his performance so very much.*—— Vol. ii. p. 135, 136. having related out of *Procopius* the fabulous account that writer gives, and seems to have credited, of an island he calls *Brittia*, I add; *And here we may observe by the way, if such chimerical accounts were in those days believed by the generality of the learned themselves, how easy a matter might it have been then, and much more in the ensuing most dark and dismal centuries, to introduce and establish, without much opposition, the* ABSURD DOCTRINES OF PURGATORY, TRANSUBSTANTIATION, &c. *the people being then inclined to believe the greatest absurdities, especially when they were proposed under the notion of mysteries in religion.*—— P. 189. in the account I give of the war of the *Hussites* from *Lenfant's*

fant's hiſtory of that war, I obſerve that *Ziſka*, their famous leader, *thought it a meritorious work* (AS HE HAD IMBIBED FROM HIS YOUTH THE PIOUS PRINCIPLES OF THE CHURCH OF ROME) *to maſſacre all thoſe who were of a different perſuaſion. Tantum religio potuit ſuadere malorum!* —— P. 272. I give, out of the *Spicilegium Ravennatis Hiſtoriæ*, an account of the building and conſecrating the church of *St. John the Evangeliſt* in *Ravenna*, and of the Evangeliſt's holy ſandal worſhipped there ever ſince the eighth century, when the author of the *Spicilegium* is ſuppoſed to have flouriſhed; and that account I cloſe with the following words: *From hence we may infer how early ſuch chimerical accounts began to find credit, and ſuch ſuperſtitions to be introduced into the Church of* Rome. —— Vol. iii. p. 334. I aſk the author of the *Orbis ſacer at prophanus* (a work I there give an account of) commending the *Italians* for their ſincere and hearty attachment to the true religion, *In what do they ſhew this great attachment to the true religion? In living up to the rules and precepts laid down in the Scripture? This, we muſt own, is a very idle and impertinent inſinuation, when addreſſed to a* Roman Catholic. *For, what have morals, ſay they, or a good life to do with religion?* Our author tells us in what the Italians *ſhow themſelves ſincere followers of the true religion! 'Tis true, ſays he, they ſuffer* Jews *to live among them, but they keep their country clear of all ſects of heretics; as if thoſe they call heretics were worſe than* Jews, *and the perſecuting and murdering them a full atonement for all their other murders. Nothing is more inconſiſtent with and repugnant to the true religion, than perſecution; and nevertheleſs, in the Church of* Rome *the whole duty of a man truly religious is to perſecute, maſſacre, and deſtroy, with fire and ſword, all thoſe, who refuſe to admit of their* SUPERSTITIOUS AND IDOLA-

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TROUS WORSHIP. *Though our author cries up his countrymen on account of their piety and religion, ſuch as have travelled into* Italy *cannot but know that the Laity there have no religion at all, tho' they take care to diſſemble their true ſentiments, for fear of the Inquiſition. As for the Clergy, they are mere Libertines (even comprising the Cardinals), the moſt debauched and profligate fellows in the world. Hence they often make merry among themſelves, when they ſee the* Ultramontanes *(whom they call* Prichia-petti, Schioda-Criſti, &c.) *flock in crouds from remote countries to viſit the ſuppoſed tombs of the Apoſtles, to which they themſelves, excepting ſome of the meaner ſort of people, are very ſparing in their viſits.* ——— P. 393. *To this water* (the luſtrifical water) *the Pagans aſcribed the ſame virtue, which the* Roman Catholics (THEIR APES) *aſcribe to their holy water: we may juſtly reproach them both with the words of* Ovid,

Ah nimium faciles qui triſtia crimina ——
Fluminea tolli poſſe putatis aqua.

——— P. 398. I ſpeak thus of the worſhip of images: *If the primtive Chriſtians thought fit to keep ſome rites of the Gentiles, in order to gain them over with more eaſe to the Chriſtian religion; yet they never kneeled down before images, nor offered incenſe, or addreſſed their prayers to ſtocks and ſtones, as the* Roman Catholics *do now-a-days. There are ſeveral Edicts of the firſt Chriſtian Emperors forbidding the kneeling down or burning of incenſe before any image or ſtatue whatſoever: And the Fathers, namely,* Gregory *and* Athanaſius, *often put the Chriſtians in mind that the images of ſaints are not to be worſhipped, being allowed in the churches only as ornaments,* &c. *Were* Gregory, Athanaſius, *and the other Fathers, who were for embelliſhing the walls of churches with the images of ſaints, to return from the dead, and ſee the ſcandalous abuſes,*

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and IDOLATROUS WORSHIP, *which by degrees have been introduced, and are entirely owing to ſuch uſeleſs ornaments, they would, no doubt, be of a different mind, and the firſt to pull down and conſume in the flames all images of ſaints.*

Thus did I expreſs 26 years ago, at the very time when the authors of the Libel lately publiſhed againſt me ſuppoſe me a Papiſt, my diſapprobation of ſome of the moſt favourite principles, and diſbelief of ſome of the moſt favourite doctrines of the *Romiſh* Church; and I could therein be influenced by no temporal views, ſince they, who employed me, little cared whether I was a Papiſt or a Proteſtant, a *Turk* or a Chriſtian. Could any man, who wrote thus, be a Papiſt in his heart, or popiſhly inclined, or diſpoſed to keep any meaſures with the Papiſts in point of religion? But the authors of that Libel being ignorant of the ſhare I had in this work, imagined I had writ nothing againſt that religion, or offenſive to the Papiſts, before I publiſhed my Preface to the *Hiſtory of the Popes*. Happily for me the work ſtill remains, and I cannot deſire a more evident proof that I was then no leſs willing than I am now to declare my contempt and abhorrence of Popery to the whole world.

While I was yet employed in writing the *Hiſtoria Litteraria*, the Proprietors of the *Univerſal Hiſtory* would willingly have engaged me for that undertaking. But I rejected the offers, however advantageous, that were made me by Mr. *Batley*, then manager, I believe, of the work, till the *Hiſtoria Litteraria* was dropt by Mr. *Prevoſt*. That happened in 1734; and the following year I agreed with the Proprietors of the above-mentioned work, a laborious undertaking that employed me for the ſpace of nine years, that is to ſay, from the year

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1735 to the year 1744, when the whole was completed (*i*).

While I was yet engaged in the Univerſal Hiſtory, I undertook, at the requeſt of Mr. *Charlton* of *Apply-Caſtle* in *Shropſhire*, my very particular friend, the education of young Mr. *Thompſon*, ſon to Mr. *Thompſon* of *Ceoley* in *Berkſhire*, his near relation. But the bad ſtate of my health at that time did not allow me to continue more than a twelvemonth in that family; and upon my recovery Lord *Aylmer* engaged me to educate two of his children, his eldeſt ſon, who died a Captain in the late Colonel *Lee*'s regiment, and the youngeſt, now Prebend of *Briſtol*; and that truſt I diſcharged to his Lordſhip's entire ſatisfaction, as his family well knows. I was obliged in the height of my illneſs to forbear all application, which did not a little diſtreſs the Proprietors of the work which I was engaged in. But no ſooner did I begin to recover than I reſumed my ſtudy. When the booksellers had reſolved to publiſh an Octavo Edition of the Univerſal Hiſtory, they had recourſe to me; and by me alone was that Edition reviſed and corrected in 1747, 1748: nay, Mr. *Millar*, manager of the *Modern Univerſal Hiſtory*, that is now in the preſs, would willingly have agreed with me, and upon very advantageous terms, for the whole of that work. But I declined being any ways concerned in it, that I might be at full leiſure to write the Hiſtory

(*i*) I wrote, during that time, or reviſed and corrected, near one third of the whole work; I ſay wrote, or reviſed and corrected; for I employed one, who was certainly equal to the talk, to write ſome parts for me; and a conſiderable part of the *Roman* Hiſtory is his, the bad ſtate of my health obliging me to forbear for ſome time all cloſe application after I had writ the account of *the ancient ſtate of* Italy *to the building of* Rome, from page 207 to 276. However I reviſed what the other had compoſed before it was conveyed to the preſs.

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of the Popes, and thereby juſtify, not to the preſent only, but to future generations, my leaving the Church of *Rome*, and by expoſing her errors encourage others to follow my example.

And thus have I employed my time ever ſince the latter end of the year 1726, when I firſt withdrew from the Communion of *Rome* and quitted the order; earning my bread, I may ſay, with the ſweat of my brow, and leading a more laborious and toilſome life than I ever had led to that time, or ever ſhould have led, had I continued in the order. For the order of Jeſuits is very different from all other orders. It is a ſociety conſiſting chiefly of Gentlemen, or perſons of good families, and good education; and they are treated as ſuch by their Superiors, even by the General himſelf; are poſſeſſed of very conſiderable eſtates, and plentifully ſupplied with all the conveniencies as well as the neceſſaries of life: they obſerve no faſts but what are common to all *Roman Catholics*; have no auſterities whatever enjoined by their rules; nay, and can practiſe none without ſpecifying them to their Superiors, and obtaining their leave; have their country-houſes or villa's to relieve and divert themſelves in, during the holidays and times of vacation: ſo that I can ſay with truth, that I never have led ſo eaſy, ſo comfortable a life, with reſpect to the things of this world, ſince I left them, as I did while I continued among them.

Thus far of the motives of my flight from *Italy*, of what happened to me, in my flight, worthy of notice from the time I left *Macerata* to my arrival in *England*, and of my conduct ever ſince I arrived in this kingdom.

And now, to aſcertain the truth of the account I have given of myſelf, and at the ſame time to vindicate my character moſt wickedly impeached by the Papiſts, I ſhall firſt anſwer the objections

urged by them, and at ſecond-hand by their Proteſtant friends, againſt that account, and in the next place confute one by one, I hope to the entire ſatisfaction of every impartial reader, the many barefaced calumnies, malicious inſinuations, and groundleſs aſperſions, which the piece before me is entirely made up of. As to the vile abuſe and baſe language, the virulent invectives and furious declamations, artfully employed by the *author*, or the *authors*, of that piece, to prejudice againſt me the undiſtinguiſhing part of mankind, they are the weapons of malice and envy, the ſupports of a weak cauſe, as well as the ſymptoms of a bad heart; and I do not at all doubt but many will approve, and may perhaps have ſaid in their hearts, what a perſon of quality publicly declared after peruſing that *magazine of ſcandal*, as he called it, *Were Mr.* Bower *guilty of every thing laid here to his charge, I had ſtill rather be Mr.* Bower *than the author of that piece*; ſo plainly did he diſcover in the author of that piece an unparallelled rage of malice, of rancor, of envy, and a badneſs of heart incompatible with every good quality. Of this the author himſelf ſeems to have been ſenſible as well as aſhamed; and therefore concealing his name, has choſe to ſtab in the dark, after the manner of the *ſicarii*, or hired aſſaſſins, whom *Rome* has before employed in ſuch buſineſs, and in whoſe ſtead, as they are not to be found in this kingdom, ſhe now employs him. If he has deſerved, as he pretends, well of the public, *of the inhabitants of* Great Britain *in general, as a good citizen, as a friend to truth, as a ſincere Proteſtant*, p. 90, why does he not diſcover himſelf, that the inhabitants of *Great Britain* in general may know to whom they are ſo indebted, and reward him accordingly with due commendation? Nevertheleſs (I may be told) it is of no great conſequence whether this writer was

actuated

actuated by motives of malice, of rancor, of envy, or by motives of zeal, provided the facts were true, which he has ſo *induſtriouſly collected from all parts*, that is, from *Douay*, from *St. Omer's*, from *Rome*, from *Great* and *Little Wyld-ſtreet*, from *Drury-lane* and *Covent-Garden*, the moſt proper places where truth is to be ſought for, and nothing but truth can be found. But I will take upon me to ſay, and to prove, that *from the beginning to the end of that infamous Libel there is not a ſingle fact that is not either abſolutely falſe in itſelf, or ſet forth with falſe colours and in a falſe light.*

But before I proceed to confute the many calumnies contained in that Pamphlet, I muſt anſwer the objections the author has urged, out of a Libel almoſt as ſcurrilous as his own, againſt the account I have given above of the motives of my eſcape out of *Italy*. That piece is ſuppoſed to have been printed at *Douay* in 1754; and is the work of a Popiſh prieſt, *Butler*, one of the moſt active and dangerous emiſſaries of *Rome* in this kingdom. He is well known in the dioceſe of *Norwich*, which he was ordered to quit by the preſent Biſhop of that city. He came laſt winter to town, when the Popiſh plot firſt broke out againſt me; upon what errand his Fellow-Labourer may poſſibly know, and how he diſpoſed of his time during his ſtay in this city. It is a Libel, tho' chiefly compoſed againſt me, no leſs injurious to the firſt reformers, to Proteſtants in general, and to the Proteſtant Religion itſelf, than to me. However the Proteſtant Libeller, taking, as a *friend to truth*, and *as a ſincere Proteſtant*, the Popiſh Libeller for his guide in the firſt part of his work, queſtions, upon his authority, my having ever been Counſellor of the Inquiſition, and quotes his words to prove that I never did bear any ſuch office. His words are, p. 2. *But how can we think him at a loſs* (for titles), *whilſt*

we read him qualified Counſellor of the Inquiſition? *By this word I ſhould naturally underſtand a judge in that tribunal: for the word counſellor in a court abroad, ſignifies a judge, and it is explained of our author in that ſenſe, in the relation publiſhed by* Dr. Hill. *But I ſhould be glad for his ſake to preſume that by this title he means to ſtile himſelf only* Conſultor, *to bring to the inquiſition prohibited books, eſpecially* Engliſh, *or to be conſulted by the inquiſitors in certain caſes, which is a thing poſſible, and very probable: for in country towns a curate or ſchool-maſter may bear ſuch a title. In* France *bookſellers - - - are often deputed - - - to examine books, which are imported. But for a* Jeſuit inquiſitor *in* Italy, *every one who has travelled abroad, and informed himſelf of that court, knows it is an* Hirco-cervus, *a monſter in nature, it being a thing repugnant to the laws and cuſtoms of that country, whatever might be poſſible elſewhere.* . . . . Here the *Douay* prieſt ſeems not only to be at a loſs about the meaning of the word *Counſellor of the Inquiſition*, but even to doubt whether there be in the Inquiſition any ſuch office. But that there is ſuch an office, that there are *Counſellors* of the Inquiſition, is as well known in the countries where the Inquiſition prevails, as it is known that there is an Inquiſitor. Had the ignorant prieſt but ever dipt into *Limborch*, who has treated more knowingly than any other writer of the affairs of the Inquiſition, that author would have informed him, that in each Inquiſition there are twelve *Counſellors*, viz. four Divines, four Canoniſts, and four Civilians; that the Counſellors are judges; that they judge jointly with the Inquiſitor, and are on that account called likewiſe *Aſſeſſors*, but that their votes are only by way of advice and not deciſive; and that the Inquiſitor is not bound to conform to their judgment, but may condemn the perſon, whom they have judged innocent, or abſolve the perſon, whom they have judged

judged guilty (*Limborch*, l. ii. c. 4). However, it is to be obſerved that when either happens, the Inquiſitor is reſponſible to the High Court or Tribunal at *Rome* for his conduct; and he may by them, or by the Pope, be removed from his office, but is quite ſafe when he has the majority of the Counſellors on his ſide.

The *High Court*, *High Tribunal*, or *holy Congregation of the Inquiſition* conſiſts of ſix Cardinals, a Commiſſary-General, the Maſter of the Holy Palace who is always a Dominican, the General of the Dominicans, and a great Number of Divines, Canoniſts and Civilians. This High Tribunal has been impowered by the bulls of ſeveral Popes to proceed againſt all perſons, whether Biſhops, Archbiſhops, Patriarchs, and even Cardinals ſuſpected of hereſy, on the one as well as on the other ſide of the *Alps*; to ſummon them to appear at their tribunal, and to excommunicate and depoſe them, if they do not, in a limited time, comply with their ſummons. The Congregation meets twice a week, on *Wedneſdays* in the church of *St. Mary ſupra Minervam* belonging to the Dominicans, and on *Thurſdays* in the preſence of the Pope; and to them the Provincial Inquiſitors apply in all difficult caſes. In *Italy* the Provincial Inquiſitors are appointed by them; and in moſt places the Inquiſitors are allowed to chuſe their own Counſellors. They are confined in their choice to no order of men, but take, at their own pleaſure, *Franciſcans*, *Dominicans*, *Benedictines*, *Bernardines*, *Jeſuits*, and even laymen. The Divines are always Eccleſiaſtics; and ſo, for the moſt part, are the Canoniſts, but the Civilians are commonly laymen. The Counſellors Divines, in my time, at *Macerata*, were two Dominicans, the Dean of *Macerata* and myſelf; the Canoniſts, one Dominican, two Minorites, and one Scolopian, but the Civilians were all laymen. They are called

in

in *Italian*, *Conſultori*, a name that is common to them all, and anſwers the *Engliſh* word *Counſellor*. ——There is no office in the Inquiſition anſwering to the title of *Conſultor*, as that word is underſtood by the author of the note before us, every man being obliged, whether he does or does not belong to the Inquiſition, to denounce prohibited books (not to *bring* them, which may not be always in his power) to the Inquiſitor. What is added in the ſame note, *viz.* that *in* France *bookſellers, who beſt know the laws and privileges of the ſtationers, are often deputed by the parliaments to examine books, which are imported*, is too abſurd and foreign to the purpoſe to deſerve any anſwer. It is the province of the Counſellors of the Inquiſition to examine the doctrine and principles contained in books imported, and to inform the Inquiſitor whether they be conſiſtent with, or repugnant to, the doctrine of the Church: and this province is, I believe, ſeldom committed by the *French* Parliaments to their bookſellers, how well ſoever acquainted with the laws and privileges of the ſtationers. —— A *Jeſuit Inquiſitor in Italy*, or indeed any where elſe, is a thing, I own, unheard of; and I never pretended to have exerciſed that office, the Inquiſition being in the hands of the *Dominicans* or the *Franciſcans* in *Italy*, and of the ſecular clergy in *Spain*. But a Jeſuit *Counſellor of the Inquiſition*, the only office I ever ſaid I had exerciſed, is no new thing either in *Spain* or in *Italy*. The Inquiſitors may chuſe for their Counſellors whomever they pleaſe: I was choſen Counſellor by Father *Montecuccoli*, Inquiſitor at *Macerata*, and my very particular friend; and at that time Father *Provenzali*, a Jeſuit, was Counſellor of the Inquiſition at *Fermo*, choſen by Father *Viſconti*, Inquiſitor in that city, his friend and relation.—— The Jeſuits are not excluded from the Inquiſitorial

office

office by any Papal Bulls or Conſtitutions, by the laws of any country, or by thoſe of the Inquiſition itſelf, but by the laws of their own order; which however allow them to exerciſe the office of Counſellor, as every Jeſuit well knows.

As for the letter I received from the Inquiſitor *Montecuccoli*, about ſix months after my arrival in *London*, inviting me back, and promiſing me in his own name and in that of the Holy Congregation entire forgiveneſs, I cannot indeed produce it, nor can I produce any of the many letters I received from *Rome* and *Douay*, when my Apoſtacy, as they termed it, was firſt known there. I have deſtroyed them all, thinking I ſhould never have occaſion to produce them; and the perſons, to whom I ſhowed them, *viz.* Lord *Baltimore*, Lord *Aylmer*, Dr. *Aſpinwall*, Dr. *Clark* of *St. James*'s, and Dr. *Goodman*, the only perſons of any note with whom I was acquainted at that time, are no more: ſo great an advantage have my enemies gained by delaying their charge againſt me ſo long; and under ſuch difficulties am I now to defend myſelf againſt their attacks, when the principal witneſſes for me are dead, and many important papers deſtroyed or miſlaid. But ſeveral perſons, I do not doubt, are ſtill living, who muſt have heard of the Inquiſitor's letter from ſome who then ſaw it. The Rev. Mr. *Aylmer* has often heard, as he is ready to declare, the late Lord *Aylmer*, his father, ſpeak of that letter, and conclude from it as well as from the other letters mentioned above (for none of them did I conceal from his Lordſhip) that I muſt have been well eſteemed by the Jeſuits abroad, ſince they ſeemed ſo deſirous to bring me back to the order.

I am charged in the next place, p. 3—8, by the Proteſtant libeller, out of his faithful guide, the Popiſh remarker, with having contradicted, in the

public papers, the account I had given in private of my eſcape from the Inquiſition, and of the dangers to which it expoſed me, when that account appeared in print, being ſenſible *that it was a tale fit only for ſelect companies, and not proper to be made public.* A charge no leſs abſurd than ridiculous! I did not contradict the account I had given, but one very different from any I had ever given, publiſhed by Mr. *Barron* unknown to me, but publiſhed as mine, and containing ſo many improbabilities, inconſiſtences, falſhoods, abſurdities, that I ſhould have been greatly to blame had I ſuffered the public to be ſo groſsly impoſed upon, and may well be excuſed if I contradicted it, in the firſt warmth of reſentment, in terms, perhaps, a little too ſtrong. I ſay *perhaps*; for indeed there is ſcarce a fact there, that is not related with ſuch circumſtances as impeach the truth of it, and conſequently deſtroy the credit of the whole. Thus, for inſtance, that I ſaw myſelf deſcribed in the Pope's dominions, and a reward offered for apprehending me, is true; that I ſaw myſelf thus deſcribed in one of the *Swiſs* cantons, is falſe: that I embarked on the *Rhine* at *Baſil*, is true; but it is falſe that I embarked on that river at *Bern*, which ſtands on the *Aar*, at a great diſtance from the *Rhine:* that no ſooner did I arrive at *Calais* than advertiſements were fixed upon the gates, deſcribing me, and promiſing a reward for apprehending me, is what I never ſaid; and I might as well be charged with ſaying, that *I travelled on horſeback in the bye-roads through the* Adriatic, as I am ſuppoſed to have done in a manuſcript account of my eſcape, which I have ſeen, and which is ſaid to have been taken down *from my own mouth:* that I received in *London* a letter from Father *Montecuccoli*, Inquiſitor at *Macerata*, about ſix months after my arrival in *England*,

England, is true (*k*); but it is falſe that I received a letter as ſoon as I landed at *Dover*; and that I received it from the *Inquiſitor General*, that office being diſcharged in *Italy*, not by one perſon, as in *Spain* and *Portugal*, but by ſix Cardinals ſtiled *Inquiſitors General*, &c. Thus may the relation of true facts, by the change of place, of time, and of other circumſtances, become falſe and incredible. And this only I meant in contradicting Mr. *Barron*'s ſpurious account, *viz.* that ſome facts related there are abſolutely falſe, and that others, though true in themſelves, yet were told with ſuch circcircumſtances as impeached their credit. For, what fault ſoever may be found with the wording of my advertiſement, no man can ſuppoſe that I thereby intended to give myſelf publicly the lie, and contradict the account I had given to all my friends. However, upon my being told that the Papiſts took occaſion from my advertiſement, as it was worded, to pretend that I had contradicted every fact contained in that account, the very facts I myſelf had related, I choſe to ſoften the terms of the former by a ſubſequent advertiſement, declaring the ſurreptitious account to *be very imperfect and falſe in many circumſtances*; and none perhaps but this ſorry Quibbler will find *a moſt eſſential* difference between

(*k*) That letter I did not receive, nor did I ever ſay that I received it, on my landing at *Dover*; and they, who pretend that I advanced a thing ſo abſurd and incredible muſt neceſſarily ſuppoſe me deſtitute of all common ſenſe. How could the Inquiſitor know that I was to land at *Dover*? How could the perſon, whom he truſted with his letter, know, as ſoon as I landed, that I was the man, to whom he was to deliver it? The letter here ſpoken of was (and ſo I have always ſaid) delivered to me, about ſix months after my arrival in *London*, by one of the waiters of *Pons*'s Coffee-houſe in *Cecil Court*, *St. Martin's-Lane*, while I was dining there, as I frequently did; and I no ſooner opened it than, ſeeing it ſubſcribed *J. Montecuccoli*, I haſtened down ſtairs; but the perſon, who brought it, had already diſappeared.

an account *falſe in many circumſtances*, and one *falſe in almoſt every circumſtance.*

But *if we except*, ſays the Libeller, *perhaps one or two geographical inaccuracies in the account publiſhed by Mr.* Barron, *it agrees, as to the principal particulars, with the ſtory, which* very many *of Mr.* B—r's *acquaintances well remember to have heard from his own mouth. I have, long before Mr.* Barron's *pamphlet appeared, been entertained with the ſame tale, repeated to me by gentlemen of judgment and veracity, who heard the author himſelf give the narration.* But I challenge the Libeller to name a ſingle friend of mine, or acquaintance, who will ſay, or ever ſaid, that he well remembers to have heard from my mouth, that I found myſelf deſcribed in one of the *Swiſs* cantons; that upon my arrival at *Calais*, advertiſements were fixed on the gates deſcribing me; that the day after I arrived at *Dover* I received a letter from the *Inquiſitor General*, &c. circumſtances that affect the credit of the whole account.

As to the account ſaid to have been taken from my own mouth by *a Lady in Cumberland*, and to differ principally from that of *Barron* in *this, that it is vaſtly more copious and circumſtantial, and paints the cruelties of the Inquiſition in much ſtronger colours*, I am confident that the Libeller, however bold in his aſſertions, and regardleſs of truth, would never have had the aſſurance to advance ſo notorious a falſhood, had he apprehended that I ſhould or could procure a copy of that account. But I have procured one, and can aſſure the reader, that not one of the abſurdities I have juſt pointed out in *Barron*'s is to be found in that of the *Cumberland Lady.*

As the Reverend Mr. *Hill*, chaplain to his Grace the Archbiſhop of *Canterbury*, was ſaid, in the preface prefixed to *Barron*'s account, to have heard it

from

from my mouth, he favoured me, on that occaſion, with a viſit, to aſſure me that he had never ſaid he had heard it *from my mouth*, as he had never before been in my company; and would therefore contradict that aſſertion in the public papers; which he did accordingly. I would have willingly, and *unaſked*, let Mr. *Hill* know upon what grounds I contradicted that account, and began with obſerving that the author of it ſpoke of *Rome*, *Florence*, and *Macerata*, diſtant at leaſt 150 miles from each other, as if they were as near to one another as *London*, *Marybonne*, and *Knightſbridge*. But Mr. *Hill* declined entering upon the ſubject, ſaying *that did not concern him*, and repeating what he had ſaid, *viz.* that he never had pretended to have heard that account from my mouth, he took his leave, after a few minutes. This is all that paſſed on the occaſion between the Reverend Mr. *Hill* and me. Let us now hear how this interview is repreſented by the *friend to truth*. *And he muſt well remember*, ſays he, meaning me, *that he had a viſit from the Reverend Mr.* Hill, *chaplain to his Grace the Archbiſhop of* Canterbury, *to know upon what grounds he had ſo abſolutely denied the ſtory; and his anſwers were ſo prevaricating and evaſive, that Mr.* Hill *came away with the loweſt opinion of his ſincerity; for the only miſtakes that he pretended to find in the account were of the name of a place and of a date.* I would *unaſked* as I have ſaid, have let Mr. *Hill* know why I had contradicted that account; but he ſtopt me, ſaying, *that does not concern me:* nor did it indeed concern him: the printed account was not his, but the copy of one ſent up to his Grace of *Canterbury*, by a correſpondent in the country, and the country correſpondent's account was a copy of one taken down by *William Duncombe* Eſq; and his ſon, from the mouth of a *conſiderable perſon, who upon hearing it read acknowleged it to be what he had heard from*

my mouth: ſo that none but the *conſiderable perſon* had the leaſt ſhadow of reaſon to take my contradicting it amiſs; and I cannot think that he did, ſince by contradicting it I did not arraign his veracity, but only his memory; and every man muſt be ſenſible that in long accounts, containing great variety of incidents, it is morally impoſſible that any perſon, who hears that account, ſhould exactly remember every particular, unleſs it is immediately taken down in writing from the mouth of the relator. Had the perſon, from whoſe mouth that account was taken, imagined that it would be communicated to the public, he would, I am confident, diſtruſting his own memory, have been of opinion that it ſhould be firſt ſhewn to and reviſed by me; and it had been commendable in Mr. *Hill*, who conveyed it to the preſs, to have done ſo. Had he had that attention, he would have come away with a very different opinion of me from that which the Libeller will have him to have formed, and to have formed in a few minutes converſation.—As for Mr. *Barron*, he could only have been provoked at my contradicting the account, as his pamphlet might thereby be rendered leſs ſaleable. I am not acquainted with the man, nor did I, to my knowlege, ever ſee him. But what I have heard of him, from thoſe who know him, inclines me to think that the peeviſh and ill-natured advertiſement under his name, which the Libeller triumphs in, was not his own.—I promiſed, it is true, to give myſelf an account of my eſcape from the Inquiſition, as ſoon as I had completed the ſecond volume of my hiſtory of the Popes, and would have performed my promiſe, had I not been adviſed, by very many of my friends, and ſubſcribers, and ſome for whoſe authority I had the greateſt regard, to defer that account till the courſe of my hiſtory brought me naturally to the inſtitu-

tion

tion of that Tribunal. This the Libeller calls *ſhamefully breaking my word to the public*; adding, *and he, who could be guilty of this, hath given but too much reaſon for our diſbelieving any thing which hath no other evidence but his own word to ſupport it.*

I ſhall now anſwer the main objection that is urged by the Popiſh as well as the Proteſtant Libeller, to impeach the truth of the account I have given above of the motives of my flight from *Italy*; *viz.* that my eſcape from thence was not owing to any motives of humanity or conſcience, but to one very different from either. *Mr.* B. *indeed made his eſcape from* Perugia *to* Venice, ſays the Popiſh Libeller, p. 7. *and I do not doubt in great haſte. The occaſion is very well known in that country, in the family of* Buonacorſi. What is only hinted at here is related at length in a letter, ſaid to have been written from *Rome*, which the Proteſtant Libeller has communicated to the public, though he has not thought fit to inform us by whom or to whom it was writ (*l*). *Being ſent to* Macerata *to teach philoſophy*, ſays the writer of the letter, meaning me, *he was there over head and ears in love with a* Nun, *a young woman of quality, but ſimple to the laſt degree, called* Buonacorſi. *It was whiſpered about, that ſhe had agreed to let him take her out of the monaſtery, and carry her off. It is at leaſt certain, that her Father was enraged againſt* B—r *in a high degree, and threatened him with his life. The affair was carried to the Inquiſition, for it properly belonged to that Tribunal,* B—r *being the Lady's Ghoſtly Father.*

Mr. Lunardi, *who has ſince been very well acquainted with the Lady, ſays, that* B——r *denounced*

(*l*) Till the writer is named, the letter can only be looked upon by the public as an anonymous one; and what credit is to be given to an anonymous letter from *Rome*, concerning the conduct and character of one who has provoked that Church in the manner I have done, I leave every reader to judge.

himſelf,

himſelf, and adviſed her to do the ſame, in order to prevent any farther proſecution (m). *But this had not the deſired effect. For the Inquiſition were taking farther informations about the affair, when* B——r *was removed (by an order of his ſuperiors) to* Perugia. *The Inquiſitor interceded with his ſuperiors to let him ſtay at* Macerata, *alleging other pretences; but his true reaſon was to keep him there till he had ſufficient proofs againſt him to lay hold of him. But it ſeems they had heard too much to leave him any longer at* Macerata. *He was, therefore, ordered to* Perugia, *where Mr.* Coniers *was maſter. Very ſoon after his arrival there, he had notice from three different hands that a* Capiatur *was given out againſt him by the Inquiſition. He would have communicated his letters to Mr.* Coniers, *but he refuſed to hear them, not to draw himſelf into difficulties. Nor did Mr.* Coniers *give him any order or leave to fly; but was intirely paſſive in the affair, excepting that he procured him money enough to carry him to* Venice, *and recommended him to one there who ſupplied him with what he wanted to continue his journey to* Douay. *He made his eſcape from* Perugia *diſguiſed in a clown's dreſs, which he laid aſide as ſoon as he got out of the Pope's ſtate, and put on a caſſock that he had carried with him. They ſay that one of the perſons, who gave him notice of the* Capiatur, *was the Lady* Buonacorſi. *This is the ſubſtance of what Meſſieurs* Alticozzi, Coniers, *and* Lunardi, *have atteſted concerning Mr.* B*'s behaviour at* Rome *and* Macerata.

Thus far the writer of this very remarkable letter. But it will be no difficult taſk to prove, I hope, to the intire ſatisfaction of the reader, that the contents of ſuch a letter neither were, nor could be *gravely* atteſted by theſe three *eminent Jeſuits*, as

(m) *This is actually done*, ſays the Libeller, *in the Inquiſition by perſons voluntarily declaring themſelves penitents. But this is not admitted in any crime between a Confeſſarius and his Penitent.*

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the Libeller ſtiles them, p. 85. nor indeed by any other Jeſuit at leaſt in *Italy*. For in that letter *the affair*, that is, the correſpondence between the Nun *Buonacorſi* and me, is ſaid to have been *carried to the Inquiſition*. But in all *Italy* there is no Jeſuit, nor indeed Eccleſiaſtic or layman, ſo ignorant of the laws of the Inquiſition as not to know that to make love to a Nun, nay and to debauch her or carry her off, are crimes that fall under the cogniſance of the Biſhop of the dioceſe, and not of the Inquiſitor; that the Inquiſition meddles not with the morals of men, but only with their faith and opinions, and that it is the province of the Inquiſitors to prevent the growth of hereſy, and not of immorality; inſomuch, that a man might, without fear of the Inquiſition, debauch a whole nunnery, provided nothing relating thereto were tranſacted *in the act of ſacramental confeſſion*.

But *the affair properly belonged to that Tribunal, B. being the Lady's Ghoſtly Father*, ſays the writer of the letter. I was not nor could I be the Lady's Ghoſtly Father, the Jeſuits being forbidden by the rules of their order to take upon them the office of *Confeſſors in ordinary* to Nuns, and the Confeſſors in ordinary alone are and are called their Ghoſtly Fathers. I was appointed, it is true, by the Biſhop of *Macerata* Monſignor *Varani*, to ſupply for a fortnight, as Confeſſor extraordinary, the room of the Confeſſor in ordinary to the monaſtery of the Nuns of *St. Catherine* in that city, and *Donna Franceſa Eleonara Buonacorſi* being a profeſſed Nun in that monaſtery, I heard, in all likelihood, her confeſſion, but cannot poſitively ſay I did, as in *Italy* the Nuns confeſs in a dark room, with an iron grate between them and the Confeſſor, covered on the inſide with a veil, and very few of them chuſe to let the Confeſſor know who they are. I had no opportunity of ſeeing her during the time I was

Confeſſor

Confeſſor extraordinary, nor had I ever ſeen her or any other Nun of that monaſtery before. But the day I was to take leave of them, the Lady Abbeſs deſired to ſpeak with me at the grate of the parlour, in order to thank me, as is uſual, for my trouble; and I then ſaw that Nun, as ſhe attended the Abbeſs, for the firſt time. This was the beginning of my acquaintance with her; and I thenceforth viſited her, as well as ſome other Nuns of that monaſtery, little apprehending then that ſuch viſits would be conſtrued, two-and-thirty years after, into a criminal correſpondence, and that I ſhould be called to an account for them in a Proteſtant country. I never ſaw her but behind two iron grates at a good diſtance from each other; and my viſits were not very frequent, all regulars being forbidden at leaſt in *Italy*, by the Papal Bulls to viſit Nuns, without firſt aſking and obtaining leave of the Biſhop of the place *toties quoties*, or as often as they viſit them. And here I appeal to the reader whether it is not highly improbable, and altogether incredible, that the Biſhop would have granted me leave, if it *had been whiſpered about that ſhe had agreed to let me take her out of the monaſtery and carry her off*, nay if my viſits had given the leaſt ſcandal.

The affair, that is, the correſpondence between me and the above-mentioned nun, is ſaid in the letter to have *properly belonged to the Inquiſition, becauſe I was her ghoſtly father*. I was not, as I have ſhown, her ghoſtly father; but ſhould it even be allowed that I was, it would not follow from thence that *the affair*, whatever it was, by any means belonged, on that account, to the Inquiſition, unleſs it was tranſacted in *the act of ſacramental confeſſion, or in the Confeſſion-ſeat*. And here I muſt beg leave to inform the reader, that in the year 1562 a bull was iſſued by Pope *Paul* IV, which the ſucceeding

Popes *Clement* VIII, *Paul* V, and *Gregory* XV. approved and confirmed, declaring it a crime cognizable by the Inquiſition for any Confeſſor to *ſolicite* or entice women to lewdneſs in the act of Sacramental Confeſſion or in the place deſtined thereunto, ſince he, who thus abuſes that ſacrament, cannot be ſuppoſed to believe it a ſacrament; and not to believe it a ſacrament is rank hereſy. The incontinence of the prieſts gave occaſion to this bull; but it is ſcarce any reſtraint on the debauched and incontinent Confeſſors; and by them many women, their penitents, as they call them, are daily ſeduced with impunity. For unleſs they *ſolicite* in the act of ſacramental confeſſion, or *immediately* before or after it, ſo that no act intervene between the ſolicitation and confeſſion, the crime is not, by the Papal bulls, cognizable by the Inquiſition, nor does that tribunal ever interfere (*n*). Thus ſhould a Confeſſor, preſuming on the known frailty of a woman, whoſe confeſſion he has heard, follow her to her own houſe, and there, at any intervening time, ſolicite and debauch her, no Inquiſitor would receive the accuſation, ſhould ſhe accuſe ſuch a Confeſſor, as it has ſometimes happened, but would

(*n*) The bull affects thoſe only, *who being appointed to hear the confeſſions of penitents, have broken out into ſo heinous an iniquity as to abuſe the Sacrament of penance* IN THE VERY ACT OF HEARING CONFESSIONS, *and thus are not afraid to injure this Sacrament itſelf, and him who has appointed it, the Lord God and our Saviour Jeſus Chriſt, by enticing and provoking, or trying and procuring to entice and provoke penitent women to lewd actions* WHILE THEY ARE HEARING THEIR CONFESSIONS. Thus the bull, as quoted by *Limborch*, l. iv. c. 17. When this bull was firſt publiſhed in *Spain*, and all women, who had been ſolicited by their Confeſſors in confeſſion, were ordered, on pain of excommunication, to diſcover them within thirty days to the Inquiſitors, ſuch numbers of women crowded daily to the palace of the Inquiſition, in the city of *Seville* alone, that twenty Secretaries and as many Inquiſitors were not ſufficient to take their depoſitions; ſo that the ſame number of days was appointed the ſecond, third and fourth time. *Idem ibid.*

only adviſe her to avoid him. I have advanced nothing here but what is well known to every prieſt, Jeſuit, and Confeſſor, not only in *Italy*, but in all other Countries, where the Inquiſition prevails; and indeed it nearly concerns them to know it. From what has been ſaid it is manifeſt that the Inquiſitors are to concern themſelves only with what paſſes between a Ghoſtly father and his penitent in the act of ſacramental confeſſion, in the confeſſion-ſeat, or immediately before or after confeſſion; and conſequently that a crime, committed by a Ghoſtly father with his penitent in any other place, or at any other time, is no more puniſhable by the Inquiſition than a crime committed by him with any other woman. And now I leave the reader to judge what credit is to be given to a letter, wherein three *eminent Jeſuits* of *Rome* are ſuppoſed ſo little acquainted with the laws of the Inquiſition, and the bulls of the Popes relating thereunto, as to aſſert that my correſpondence with the nun *Buonaccorſi*, had it even been criminal to the greateſt degree, *properly belonged to the Inquiſition, I being*, or becauſe I was, *her Ghoſtly father*. When I heard her confeſſion (if ever I did hear it) I did not know her, I never had ſeen her, nor did I ever hear her confeſſion after I knew her; and I cannot therefore be ſuppoſed to have *ſolicited* her, or enticed her to lewdneſs, in the act of ſacramental confeſſion, or immediately before or after it. But with that crime I am not charged, the only crime that *properly*, or any ways, *belongs to the Inquiſition*.

Had I denounced myſelf, I ſhould have thereby put a ſtop to all further proſecution, there being no crime that the Inquiſition does not forgive upon a voluntary confeſſion, provided no information was given before of the crime thus voluntarily confeſſed. This practice now obtains in all the *Italian* Inquiſitions, and I challenge the Proteſtant Li-

beller and his *Romiſh* Correſpondent to produce any law of that tribunal excepting crimes between a Confeſſor and his Penitent. However it behoves the perſon, who thus accuſes himſelf, to be thenceforth very much on his guard; for the Inquiſition keeps ever afterward a watchful eye over him.—I denounced myſelf, according to this letter, found that my denunciation was not accepted, and yet continued at *Macerata*, tho' at full Liberty to make my eſcape. Who can believe it!——I am ſaid in the letter to have adviſed the nun to denounce herſelf. But why ſhould I have adviſed her to do ſo? She could be guilty of no crime puniſhable by the Inquiſition, the Papal bulls being all levelled againſt ſoliciting Confeſſors, and not ſoliciting Penitents; inſomuch that ſhould a Penitent ſolicite her Confeſſor in the very act of ſacramental confeſſion, the Inquiſition would no more concern themſelves with it than if ſhe had ſolicited him, or any other man, at any other time or in any other place.

Had the Inquiſitor, under any pretence whatſoever, interceeded with my Superiors to let me ſtay at *Macerata*, as he is ſuppoſed in the letter to have done, they durſt not have removed me.--The crime, for which the Inquiſitor only wanted *ſufficient proofs to lay hold of me*, is ſuppoſed in the letter to have been publicly known at *Macerata*, ſince my Superiors even at *Rome* (for they alone had a power to remove me) *had heard too much to leave me any longer there.* But if it had been thus publickly known at *Macerata* that I was guilty of a crime, for which the Inquiſition could *lay hold on me*, can any man think that I would have ſtill continued there, and not made my eſcape from thence, as I am ſaid to have afterwards done from *Perugia* (*o*)?

When

(*o*) I had paid a ſhort viſit to my friend Mr. *Coniers*, Rector of the College of *Perugia* in *Umbria*, about ſix weeks before

When my Superiors ordered me to that city, I muſt then have known, or ſuſpected at leaſt, why they removed me: and was I ſo careleſs, ſo entirely forgetful of my own ſafety, as to repair to a a place, where I was not at all ſafer than at *Macerata* itſelf, inſtead of laying hold of that opportunity to make my eſcape?

It is ſaid in the letter, that *very ſoon after my arrival at* Perugia *I had notice from three different hands that a* CAPIATUR, or an order to apprehend me, *was given out by the Inquiſition (p).* But in the Inquiſition every thing is carried on with the utmoſt ſecrecy, as all know but the writer of this letter, and the three *eminent* Jeſuits, who have atteſted the contents of it. By that tribunal no orders are ever *given out*; but they are all executed with the utmoſt ſecrecy by ſome of the members of the tribunal itſelf (*q*). All, who belong to it, the menial ſervants not excepted, take an oath not to diſcover

my friend was apprehended by the Inquiſition; which has probably given occaſion to the fable of my making my eſcape from that city. If Mr. *Coniers* is ſtill living, which I very much queſtion, tho' he is ſaid to have atteſted the contents of this letter, he muſt be conſiderably upwards of ninety.

(*p*) I have had, where-ever I have been, many true friends; but I will not take upon me to ſay that I had three ſuch friends at *Macerata* as would have ventured to write letters to me that Mr. *Coniers*, tho' of the ſame order, would not ſuffer *to be read to him, not to draw himſelf into difficulties.*

(*q*) We have been informed within theſe two Months, by a letter from *Rome* in all the public news-papers, that the Duke of *Mondragone* had been ſeized there by the Inquiſition; but what he is charged with, added the writer of that letter, we know not, as the Secrets of that tribunal are *impenetrable.* And it is to be obſerved that according to the account from *Rome* that nobleman was apprehended by ſome of the chief members of the Inquiſition itſelf, and no *capiatur* or order was *given out* to apprehend him. For if ſuch an order had been *given out*, he would, we may be ſure, have made his eſcape, and returned to his own country, the kingdom of *Naples*, where no Inquiſition prevails.

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any thing tranſacted within thoſe doors; and not only incur, *ipſo facto*, if they do, the greater excommunication, from which the High Tribunal alone can abſolve them, but forfeit their place, and are liable to be puniſhed as accomplices of the perſon accuſed, if upon any intimation given by them he ſhould make his eſcape. Is it not therefore highly improbable, and altogether incredible, that three different perſons ſhould have known (and many more muſt have known it) that an order to apprehend me had paſſed at that Council-board; or that they would have ventured, tho' they had known it, to tranſmit to me notice thereof, when they could not at all doubt but every letter directed to me, at ſo critical a juncture, would be certainly ſtopt and carried to the Inquiſition?

I would have communicated to Mr. Coniers, Rector of the College of *Perugia, the letters I had received informing me that a Capiatur was given out againſt me, but he refuſed to hear them, not to draw himſelf into difficulties.* And yet *he procured me money enough to carry me to* Venice, *and recommended me to one there who ſupplied me with what I wanted to continue my journey to* Douay, that is, till I was quite out of reach of the Inquiſition; which was drawing himſelf into far greater difficulties, ſince he became by that means acceſſary to my flight.

It would indeed have been very generous in the Lady *Buonaccorſi* to have warned me of my danger; but that ſhe ſhould have acted ſo friendly a part, and thereby brought herſelf, on my account, into difficulties, after I had perſuaded her daughter to let me take her out of a monaſtery and carry her off to the great diſgrace of the whole family, is no leſs improbable than that the Count her huſband ſhould have *threatened me with my life*; ſince the leaſt violence he had uſed might have coſt him very dear; and to put an end, at once, to all correſpondence

dence between his daughter and me, he needed only have complained to the Biſhop or Rector of the College.

I muſt here take notice of one thing more aſſerted in the very beginning of this remarkable letter, p. 85. *viz.* that by conſulting the books of the Inquiſition it may be made to appear that there has not been, in the memory of man, one of my order in the poſt of Counſellor of the Inquiſition at *Macerata*. But this is evidently advanced quite at random. For how could the writer know that this may be made to appear from thoſe books? He does not pretend to have ever conſulted them himſelf, nor to have been ever acquainted with any that did, and therefore could not poſſibly know whether, by conſulting them, it might or might not be made to appear that I had never belonged to that tribunal. Were the records of the Inquiſition at *Macerata* to be produced and conſulted, from them it would appear that for the ſpace of three years I exerciſed there the office of counſellor. But they are no more to be produced or conſulted than the books or the records of the Council of State are at *Venice*. The writer of the letter indeed ſpeaks of the books of the Inquiſition, as if to them acceſs might be as eaſily had as to thoſe of *Doctors Commons* or of any other court in this kindom. But he betrays therein as groſs, as unaccountable an ignorance of the laws and known rules of that tribunal as he has hitherto done in any other point. And thus far of this famous letter from *Rome* as it contradicts the account I have given of the motives of my eſcape out of *Italy*: and I do not at all doubt but every reader, whom prepoſſeſſion and prejudice have not quite blinded, will conclude with me, that the three *eminent Jeſuits* either never did atteſt the ſubſtance of a piece fraught with ſo many glaring abſurdities, improbabilities, inconſiſtencies, contradictions; or

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if they did, that they atteſted what they themſelves knew to be falſe to gratify their Proteſtant friends. If I were not appriſed that malice, rancor and envy, when carried to a high pitch, frequently bereave men of their reaſon, their judgment, and even of all common ſenſe, it would be to me matter of the greateſt aſtoniſhment that the Libeller ſhould not himſelf have diſcovered ſome, at leaſt, of the many abſurdities I have pointed out, and thereupon ſuppreſſed a piece that muſt neceſſarily expoſe both him and his *Romiſh* correſpondent to the contempt and the laughter of all mankind.

Lord *Aylmer*'s friends could hear nothing, as I have obſerved above, of what I am charged with in this letter, upon the ſtricteſt enquiries concerning my character made only a twelvemonth after I left *Italy*; nor could a worthy and very learned Divine of our Church, ſo late as 1750, tho', deſirous to know what was ſaid of me in *Italy*, he applied to one, an *Iriſh* prieſt, who had known me perfectly well while I lived at *Macerata* (*r*). I myſelf, in all

(*r*) This Divine meeting, as he paſſed by *Macerata*, an *Italian* prieſt, aſked him whether he knew Mr. *Bower*. The prieſt anſwered him that he juſt remembered ſuch a perſon; but that if he was going to *Venice*, he would find there an *Iriſh* prieſt, whom he named, that had been very intimately acquainted with him while he reſided at *Macerata*. At *Venice* the Divine inquired accordingly for that prieſt, found him out, and getting acquainted with him, aſked him whether he knew me. He anſwered that he knew me perfectly well; but in talking of me he ſaid nothing to the prejudice of my character. Now if I had fled from *Macerata*, and from *Italy*, proſecuted by the Inquiſition on account of a criminal correſpondence with a nun, or of any other crime whatever, can it poſſibly be ſuppoſed that a perſon ſo well acquainted with me would never have heard of it, or if he had, that he would have made a ſecret of what muſt neceſſarily have been publicly known. As he could not but have heard in 1750 that I had not only renounced Popery, but even writ againſt it, it is not at all to be imagined that, if he had known any thing capable of prejudicing me in the opinion of Proteſtants, he would have concealed it, and ſuffered ſo favourable an opportunity of diſcrediting with them both me and my work to paſs unimproved.

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the routs I have given to young Gentlemen ſetting out on their travels into *Italy*, have adviſed them to ſtop at *Macerata*, to take a view of the place, there being many things in that city, and among the reſt the Church of the Jeſuits and the ſtately palace of the *Buonaccorſi*, that well deſerve to be ſeen, and to enquire about me; which no man can ſuppoſe I could have had the aſſurance to do, had I been conſcious to myſelf of the exceſs I am ſaid in the letter to have committed there, and had been on that account removed from thence with ſhame and diſgrace.

To conclude; as I am not to expect any teſtimonials from abroad, or from Papiſts at home, all conſpiring with their Proteſtant allies to blaſt my character, I can by no other means aſcertain the truth of the facts I advance, but by ſhowing the abſurdity or the improbability of what is alledged to impeach it. And this I flatter myſelf I have done, with reſpect to the motive of my flight from *Italy*, to the entire ſatisfaction of every reader, whoſe mind is in the leaſt open to conviction.

I ſhall now proceed to confute, one by one, the many barefaced calumnies, notorious falſhoods, malicious inſinuations and groundleſs aſſertions advanced on other ſubjects in the courſe of this notable performance, partly by the Popiſh and partly by his ſecond the Proteſtant Libeller, with as little regard to decency as to truth. And to begin with the former, he quarrels, p. 2. as quoted by his fellow-writer and aſſociate, with the titles of Public Profeſſor in the univerſities of *Rome*, *Fermo* and *Macerata*, pretending that I *have omitted the* ONLY TITLE, *which I could with truth and ought in juſtice to have mentioned, that of a Jeſuit, and of a profeſſed Jeſuit*; which is as much as to ſay, that I was no-where Profeſſor, that I was nothing but a Jeſuit. However he has, to do him juſtice, ſo much

much ingenuity and candor as to give himſelf the lie a few lines after, and own that I *taught indeed the ſchools of humanity, and, he believes, of morals and philoſophy, at Macerata*, and conſequently that the title of Jeſuit is not *the only one I could have mentioned with truth.* If I taught philoſophy at *Macerata*, which is certainly an univerſity, I have a right to the title of *profeſſor of philoſophy* in that univerſity, and of *public profeſſor* too, the Jeſuits being there members of, and maintained, with conſiderable ſalaries, by the univerſity (*s*). Morals I taught nowhere: but being admitted into the order in *November* 1705, after two years noviciate, one of the ſtudy of rhetoric, and two of philoſophy in *Rome*, I was ſent to teach humanity or the *belles lettres* at *Fano* on the *Adriatic*, and from thence two years after preferred to the profeſſorſhip of rhetoric and hiſtory in the univerſity of *Fermo* in the *Marca d'Ancona*, the firſt after *Rome* and *Bologna* in the Papal dominions. There I received the firſt year, that is, in 1713, with a *Latin* oration in the name of the univerſity, and in the preſence of all its members, the new Archbiſhop Monſignor *Mattei*, brother to the duke of *Paganica* of *Rome*, preferred from the Nunciature of *Venice* to that Archiepiſcopal See in the room of Cardinal *Cenci* deceaſed. In that ſtation I continued three years, and was then recalled to *Rome* to ſtudy divinity in the *Roman* College. All Jeſuits teach, as the Popiſh Remarker obſerves, but thoſe only, who are the moſt eſteemed among them, are appointed to teach in the univerſities; and of thoſe univerſities they are members, and allowed in all public meetings the firſt place.

(*s*) The Popiſh prieſt, one would think, confounds the city of *Macerata*, which is no mean univerſity, with a little town of that name in the dukedom of *Urbino*, on the borders of *Tuſcany*.

In the laſt and fourth year of my ſtudy of divinity, that is, in 1719, I was choſen to ſupply the room of Father *Flaminii*, profeſſor of rhetoric in the *Roman* College, gone to take the country air at *Fraſcati* for the recovery of his health. On that occaſion I wrote and pronounced, in the great hall of the *Roman* College, and in the preſence of ſeveral Cardinals, Prelates, and almoſt all the *Roman* nobility and members of the univerſity, a *Latin* Poem, which was ſo well received, that F. *Flaminii* being, upon the recovery of his health, employed in matters of a very different nature, and ſent, upon ſome private affairs of the order, into *Saxony*, I was appointed, as I had juſt then ended my courſe of divinity, profeſſor of rhetoric in his room. But that employment I held only eight months, as I ſhall relate in the ſequel. As for the titles of *Prieſt* and *Jeſuit*, I never made any ſecret of my having received orders in the Church of *Rome* and having belonged to the order of Jeſuits, as all well know who know me. But I *metamorphoſed myſelf* (adds the *Douay* prieſt, p. 2.) *into a lay Squire, which he knows not whether the Church of* England, *that glories in ſupporting the hierarchy, would approve of.* I declined, as I have ſaid above, reſuming the marks of my former ſtate for very good reaſons, for reaſons at leaſt that to me appeared very good, and not to me alone; and therefore was not afraid that the Church of *England* would quarrel with me on that account. It is pleaſant enough, as we may here obſerve by the way, to hear a Popiſh prieſt mentioning the *hierarchy* of the Church of *England*, who muſt look upon all our prieſts and Biſhops, the Archbiſhop of *Canterbury* himſelf not excepted, as mere laymen.

Page 8. the Proteſtant Libeller having laid before the reader, in the foregoing pages, the ſpurious and abſurd account of my eſcape publiſhed by

Mr.

Mr. *Barron*, and the remarks of his friend the *Douay* prieſt on that piece, inſinuates the whole to be a mere invention of mine (*t*), calculated to increaſe the number of ſubſcribers to my *Hiſtory of the Popes, a work to enrich which they were taught to believe that the treaſures of the* Vatican *had been ranſacked, and in which the ſecrets of the* Inquiſition *would be diſcloſed; and which, it was thought, would contain many diſcoveries fatal to the cauſe of* Popery, *as being written by one whoſe former profeſſions as a* Jeſuit *and as an* Inquiſitor *had given him acceſs to know the weakneſs of that cauſe, which, it was ſuppoſed, he had deſerted upon principle.* If I had firſt pretended to have belonged to the Inquiſition, and given an account of my eſcape from thence, as well as of the dangers to which it expoſed me, when I publiſhed my Propoſals for printing the Hiſtory of the Popes by ſubſcription, it might indeed be ſurmiſed by ſuch as are unacquainted with my character, and judge of others from themſelves, that the whole was a ſtory trumpt up to *fill my purſe*, as the Popiſh Libeller expreſſes it, *and draw in a long liſt of ſubſcribers.* But I related nothing on occaſion of the publication of my Propoſals, that I had not related twenty years before, nay ever ſince I came to *England*, when I had no thoughts of publiſhing the Hiſtory of the Popes nor indeed any other work by ſubſcription, or at my own expence.

And by whom *were they taught to believe that the treaſures of the Vatican had been ranſacked?* Not by me ſurely: for in my Preface, where I inform the reader what authors I intended to follow, and from

(*t*) That account is indeed an invention, but not an invention of mine, there being none of the circumſtances in my account, beſides the cruelty of the Inquiſition, that gave occaſion to the Popiſh Remarker to ſtile it *the moſt ridiculous piece of forgery in every circumſtance*, p. 7.

whence I had taken the materials for compiling my hiſtory, not the leaſt mention is made of the *ranſacked treaſures of the Vatican*, though that was the only proper place to have mentioned them in, nor of my having had acceſs either *as a Jeſuit* or *as an Inquiſitor* (as a Counſellor of the Inquiſition he ſhould have ſaid) to any books printed or manuſcript, which others were not allowed to inſpect. As to the ſecrets of the Inquiſition, if the Libeller's expectation has been diſappointed with reſpect to them, it is owing to his ignorance, ſince, in the ages I have hitherto writ of, the Inquiſition was not yet inſtituted or thought of; and it would not have been quite ſo proper, whatever the Libeller may think, to have diſcloſed its ſecrets before it exiſted. I ſhall diſcloſe ſome of its ſecrets, that is, its fundamental laws, when the courſe of my hiſtory naturally leads me to the inſtitution of that blood-thirſty Tribunal. I cannot help obſerving, before I diſmiſs this ſubject, that the Libeller here ſuppoſes it to have been publicly known at the time I publiſhed my Propoſals, that I had been a *Jeſuit* and an *Inquiſitor*, ſince according to him the *well-meaning Proteſtants eagerly ſubſcribed to my hiſtory, as being written by one, whoſe former profeſſions as a Jeſuit and as an Inquiſitor had given him acceſs to know the weakneſs of that cauſe.* And yet, in p. 56. this very man would make his readers believe that I had made a profound ſecret of my having ever been a Jeſuit, and that nobody knew it, nay that I even flattered myſelf that the Jeſuits, however provoked, would rather chuſe to conceal my tranſactions with them, than to diſcover that I had ever belonged to the order, and *acquaint Proteſtants that ſo much as one of the truſty band had deſerted, and proved unfaithful: Mendacem oportet eſſe memorem*, ſays the old *Latin* adage.

In

In the following page I am charged with ſcandalouſly abuſing the public favour, and ſpinning out my work merely to increaſe my gains. His words are worthy of notice. *They*, that is, my Propoſals and Preface, *bear date* March 25, 1747. *In theſe Propoſals he promiſed that the two firſt volumes, which would reach to the death of* Gregory VII. *in* 1085, *would be delivered on, or before,* Lady-day 1748: *whereas the ſecond volume extends no farther than the death of* Boniface III. anno 607, *and* Gregory VII. *hath not made his appearance in the* third *volume. The firſt volume was publiſhed in* May 1748, *and the ſecond not completed before* 1751. *The public were made to believe that the whole work would be compriſed in* four volumes; *but, at the rate the author ſeems reſolved to go on, we may perhaps be favoured with* fourteen volumes. *Never ſurely was there a more glaring inſtance of ſcandalous abuſe of the public favour, than in the caſe before us. Had any other perſon, except Mr.* B—r, *given this convincing proof that he ſpun out his work merely to increaſe his gains, he would have been deſpiſed as a mercenary hackney-ſcribbler.*

If the rage of malice and envy had not quite blinded the miſerable ſcribbler, he would himſelf have been aware of the injuſtice of this accuſation. If I had undertaken, for gain, any other work, while I was engaged in this, I might indeed be juſtly blamed, and deſervedly looked upon as a hackney-writer. But my whole time and attention have been employed on the hiſtory of the Popes ever ſince I undertook that work, and on that hiſtory alone. I took indeed the Subſcription-money for the two firſt volumes, but the third has been paid for only when it was delivered, and ſo will the reſt; and to many I returned the money, that they had ſent upon the publication of my third volume,

volume, to pay both for that and the fourth (*u*). It was therefore evidently my interest to have dispatched the whole with the greatest expedition, and at any rate. But I had more regard for the cause I had undertaken to defend, and for my own reputation, than for my interest. After my second volume was delivered, I was such a hackney-writer as to add to it, and add to it *gratis*, though already of a size well answering its price, seventeen sheets, in order to bring it down to the intended period. The books indeed have come out much later than I thought at first they would. But this is not owing to any neglect in me, but partly to indisposition, and partly to other causes, which, were I to allege them, every candid reader would allow to be lawful and just pleas. As for my spinning out the work, I should be greatly obliged to any man of learning and judgment, that would point out to me what parts I ought to have left out in any of the three volumes that have already been published. The increase of their number proceeds from my enlarging, by the advice of my friends, on the Councils, and on some of the Popish tenets, especially the idolatry of the Church of *Rome*, and the worship of images, beyond the bounds I had first set to myself. Herewith my Subscribers are all well pleased, as I know by experience; and none complain of my having said too much on those subjects, but they who wish I had said nothing at all. But in spite of the Papists, of their humble tool the Libeller, and the rest of their friends and adherents, I shall pursue the work I have undertaken, without troubling myself about the number of volumes, so long as I omit

(*u*) Thus I took care that should I be prevented by sickness or death from pursuing and completing the work, my Subscribers should be thereby no losers.

nothing

nothing that is important or uſeful, and ſay nothing that is trifling or uſeleſs.

In the next page, the Proteſtant Libeller, calling anew his Popiſh auxiliary to his aſſiſtance, quotes out of his libel the following obſervations, and diſtinguiſhes them with the epithet *remarkable* in *Italics*. *Mr.* Bower *tells us in his Preface, that he began a hiſtory of the Popes in* Rome, *and had carried it down to the cloſe of the ſecond century; but that whilſt he wrote to maintain their ſupremacy, he diſcovered it to be a chimerical prerogative, unknown in the primitive ages.* I became a proſelyte to the opinion, *&c. —Had this been true, it muſt have happened whilſt he lived in* Rome *a ſtudent. And he muſt have been actually a Proteſtant in his heart, when he made his laſt vows among the* Jeſuits, *continued ſome years ſaying the breviary and maſs every day, honouring the ſaints, profeſſing, teaching, and defending the* Pope's *ſupremacy, and the other tenets of the Catholic faith, nay, as he tells us, in the title of this work, defending it by being himſelf a member of the* bloody Inquiſition. *We are told in the account of his eſcape, aſcribed to him,* that the cruelties of that court firſt opened his eyes, and made him reſolve to renounce a religion in which they were practiſed. *I confeſs I cannot ſee what ſubtilty can reconcile theſe accounts together, much leſs make them conſiſtent with the true notorious circumſtances of his coming over.*

As the Bull *Unigenitus* continued ſtill to make a great noiſe in *France* (*x*), I undertook, while profeſſor of rhetoric in the *Roman* College, to write in *Italian* the Hiſtory of the Popes, with a deſign to aſcertain the Papal Supremacy, by ſhewing that

(*x*) At this time, that is in 1720, the Regent of *France* prevailed on ſeveral *Gallican* Biſhops, and among the reſt on Cardinal *Noailles*, to accept the Bull *with explanations*. But thoſe explanations, inſtead of putting an end to the diſpute, only ſerved to revive it.

from

from the earlieſt times to the preſent it had ever been acknowleged by the Catholic Church. In this undertaking I was encouraged firſt by Monſignor *Ruſpoli*, my particular friend, now Cardinal, and afterwards by Cardinal *Tanara*, dean of the Sacred College, to whom that Prelate introduced and recommended me. *Michael Angelo Tamburini*, General of the order, likewiſe approved of it (*y*); and another profeſſor of rhetoric being thereupon appointed in my place, I was ſent to the College of the *Maronites* in *Rome*, a college under the direction of the Jeſuits, there to purſue uninterrupted the work I had undertaken. But being fully convinced, while I ſtrove to maintain the Papal Supremacy, that truth lay on the oppoſite ſide of the queſtion, I applied both to the General and the Cardinal, deſiring to be excuſed from purſuing a work, to which, I ſaid, I found myſelf unequal. The General was inclined to excuſe me; but Monſignor *Ruſpoli* would hearken to no excuſes, nor would the Cardinal. But Pope *Clement* XI. dying in the mean time, on the 19th of *March* 1721, they were both otherwiſe engaged, and the work was dropped (*z*).

Being thus diſengaged, I was ſent to ſupply, for ſix months, the place of the deceaſed profeſſor of philoſophy in the College of *Arezzo*, and ordered from thence to *Florence*, for the third year of noviciate or probation. For the Jeſuits all undergo two

(*y*) The Pope, though a great friend to the Jeſuits, was at this time not a little provoked againſt them, being informed by letters and Miſſionaries come from *China*, that they had ſeized and refuſed to deliver up the papers of the late Cardinal *Tournon*, who being ſent by his Holineſs into that Empire with the character of his Legate *à latere*, had condemned the *Chineſe* ceremonies countenanced by the Jeſuits.

(*z*) My friend Monſignor *Ruſpoli* was made Governor of the Conclave. He is the eldeſt ſon of Prince *Ruſpoli*, the owner of one of the moſt ſtately palaces in all *Rome*.

probations or noviciates, the one of two years, when they are firſt admitted into the order, the other of one, after they have been many years in it, and before they make their laſt vows. The time of the firſt probation is never ſhortened, but that of the ſecond frequently is. Mine laſted only from *November* 1721 to *March* 1722, when, having made my laſt vows or ſolemn profeſſion at *Florence*, I was appointed profeſſor of philoſophy in the Univerſity of *Macerata* (*a*).

I *abjured*, it is true, *in my mind* the Pope's Supremacy, or the ſuperiority he claims over the whole Church, while I lived in *Rome*, and before I made my laſt vows. But it does not follow from thence that I was a Proteſtant in my heart when I made them. In *Italy* indeed it would be dangerous *openly* to diſpute or to queſtion that prerogative. But a man may deny and abjure it in his mind, and nevertheleſs be a good Catholic, the Supremacy or power claimed by the Popes and their

(*a*) It is to be obſerved, that though the Jeſuits are tied to the order by the vows they make at the end of the two years of their firſt probation, the order is not tied to them, and they may be diſmiſſed by the General, upon any miſbehaviour; and he can likewiſe grant them leave, if they deſire it, to quit the ſociety and return to the world; but ſhould they quit it without his leave, they would be deemed Apoſtates and treated as ſuch. By their laſt vows they are tied for life to the order, and the order is reciprocally tied to them; ſo that neither can they ever thenceforth quit the order, nor can the General diſmiſs them. During the long interval between the firſt probation and the ſecond, their conduct is narrowly watched, and if they any ways miſbehave, ſo as to bring the leaſt diſgrace on the order, if the rectors of the Colleges, where they have lived, have any thing material to object to their characters, they are not ſuffered to make their laſt vows, but diſmiſſed. I have ſaid nothing here but what every Jeſuit knows to be true; and even to them I appeal, whether I ſhould have been ſuffered to continue in the order, nay and to make my laſt vows in it, if my true character had in the leaſt reſembled that which the writer of the letter from *Rome* has been pleaſed to give me.

See over the Church Universal being no article of the Catholic communion. Thus the *Janseniſt* clergy in *France* ſay *the breviary and maſs every day, honour the ſaints, profeſs, teach and defend* all the tenets of the Catholic faith, and yet deny the Papal Supremacy, or the power over the whole Church, which the Popes pretend to be entailed on them and their See. And it was with reſpect to that prerogative only, as is evident from the firſt page of my Preface, and not to the Popiſh religion, or any article of the Popiſh faith, that *reaſon getting the better of the ſtrongeſt prejudices, I became a proſelyte to the opinion which I had propoſed to confute, and abjured in my mind that which I had undertaken to defend.* This however the Proteſtant Libeller, blindly following his Popiſh guide, ignorantly calls *abjuring Popery in my mind.*

I abjured, it is true, in my mind, while I lived in *Rome*, the Papal Supremacy, that is, the ſupreme, abſolute, unlimited, uncontroulable power, over the whole Chriſtian world, nay over the whole race of mankind, which ſeveral Popes have claimed, and none have yet given up or renounced. But as that ſupremacy is no article of the Catholic communion, though maintained in its utmoſt latitude by many of the body, to which I belonged, my *abjuring it in my mind, and looking upon ſuch a prerogative not only as quite chimerical, but as the moſt impudent attempt that had ever been made*, did not make me a Proteſtant in my heart, no more than denying the Pope to be Antichriſt would make a Proteſtant here a Papiſt in his heart (*b*). But the Libeller

(*b*) I might have even abjured the ſpiritual and more limited ſupremacy or ſuperiority claimed by the Popes over the Church, without abjuring any tenet of the Popiſh religion, or being a Proteſtant in my heart. They claim a power, and a power inſtituted by the canons, not only over each particular Church, but over the Church univerſal; and that power is no more an article

Libeller proceeds thus: *It will no doubt, at first sight, be thought to be a malicious and improbable falſhood, to affirm of this* zealous *advocate for the Proteſtant religion,* whoſe reaſon had got the better of the ſtrongeſt prejudices while he was ſtill in *Italy*; *that after he had been near twenty years in* England; *a country* where truth might be uttered without danger, *and where nothing could hinder him to make a public profeſſion of that* opinion to which he had become a proſelyte *before his arrival amongſt us, that he ſtill kept up an intimacy and correſpondence with his brethren the* Jeſuits, *and a correſpondence of ſuch a nature, as would give us reaſon to deſpiſe him as* the diſguiſed Papiſt, *or rather* the abandoned profligate.

I had not been five months in *England* when I renounced Popery, and withdrew from all communion with the Church of *Rome*, as I have related above (p. 31); and I challenge all the Papiſts in *England* to ſay they ever ſaw me aſſiſt at any function of the Popiſh religion or perform any theſe thirty years laſt paſt. That I have been preſent at none within that time, I have declared in a very ſolemn paper; and no Papiſt, not even Mrs. *Hoyles*, in her oraculous narrative, has yet had the aſſurance to contradict it. Not ſatisfied with thus renouncing the Popiſh religion, I wrote againſt it as ſoon as I had an opportunity of writing at all, and even before I had recovered the uſe of my native language, expoſing, in the *Hiſtoria Literaria*, publiſhed twenty-

article of the Catholic communion than the power or ſupremacy mentioned above; and it is accordingly denied by the *Janſeniſt* clergy in *France*, who nevertheleſs ſay the breviary and maſs every day, honour the ſaints, profeſs, teach and defend all the tenets of the Catholic Church. All this the *Douay* Prieſt well knows; and I can therefore ſcarce forbear pitying the poor Proteſtant ſcribbler, notwithſtanding the venom he vomits in every page of his performance againſt me, in ſeeing him, through his ignorance, thus made the dupe of a Popiſh prieſt more knaviſh than ignorant.

four years ago, some of the favourite tenets of that Church, and even going out of my way to expose them, as every reader must observe who peruses that work. I had not therefore *been twenty years* nor *near twenty years* in *England*, before I made a public profession not only of *that opinion to which I had become a proselyte before my arrival in this kingdom*, but of other opinions quite inconsistent with Popery, which that was not. See p. 36—39.

As for my pretended intimacy and correspondence with the Jesuits; I had been brought up among them, owed great obligations to them, especially to my very particular friend *Michael Angelo Tamburini* General of the order, and knew many of them to be men of great merit. I therefore lived upon good terms with them, as well as with some other Papists, who had known me abroad, I was visited by them, and returned their visits, not thinking I was to omit any common acts of civility that were due to them and every other man, or that I was bound to quarrel with them, because I disliked their religion. Thus and no otherwise did I correspond with *some* Jesuits and Papists, even after I had left the Church and the order, nay while I was actually writing against their principles and doctrine. This correspondence, such as it is, was not carried on *clandestinely*: my Protestant friends all knew of it, and from me. Being visited while I lived with Lord *Aylmer*, by Mr. *Richardson*, whom I may stile with great justice an *eminent* Jesuit, and who was lately come from abroad, I immediately informed his Lordship who he was, as the Reverend Mr. *Aylmer*, who well remembers him, can attest. I spoke in like manner, of every visit I had received from or returned to any of the order, to some of my Protestant acquaintance; and of them there is, I believe, scarce one that did not know, before this *Billingsgate* declaimer informed them, that I thus

corresponded

correſponded with *ſome* Jeſuits, without looking upon me on that account either as *the diſguiſed Jeſuit* or *the abandoned proſligate* (*c*). What epithets would this man have beſtowed upon me, had he ever heard that I had, on certain occaſions, even ſtood up in defence of the Jeſuits, nay and of the Popiſh religion itſelf! I will turn informer as well as evidence againſt myſelf, and own that I have done ſo, not *forgetting myſelf*, but from the mere love of truth, when I heard either charged with things that I knew to be falſe. This is truth, and the man *concerned only for truth* is welcome to make the moſt of it in his next eighteen peny libel (*d*). The Jeſuits are, generally ſpeaking, men of liberal minds, moſt of them Gentlemen born, have not

(*c*) It has been obſerved by many, and among the reſt, if I miſtake not, by Mr. *Bayle*, that they, who have railed the moſt at the Jeſuits, have been the firſt to return to them. Of this *Jarrige*, quoted by the Libeller, is a remarkable inſtance.

(*d*) In the time of the late rebellion, a very worthy and well-meaning clergyman, preaching with great zeal againſt Popery, but as little acquainted with the true doctrine of the Popiſh religion as the *ſincere Proteſtant* the Libeller ſeems to be, notwithſtanding his intimacy with the Papiſts, charged that Church with ſome ſcandalous doctrines, which ſhe really does not teach. This a Lady, one of his audience, ſuſpected, and finding, upon conſulting ſome books of controverſy, which ſhe did as ſoon as ſhe got home, that the good man had made Popery worſe than it truly is, ſhe ſent for a prieſt in the neighbourhood to learn of him the true doctrine of his Church with reſpect to the point in queſtion. The prieſt, we may be ſure, took care to improve the opportunity; and he improved it ſo dexterouſly, that the Lady, renouncing in a very ſhort time a religion, which ſhe ſaid, wanted lies to ſupport it, declared herſelf a Papiſt. I have found, even in our greateſt divines, ſome ſlips of this nature, and it is not to be imagined what advantage the prieſts take of them with the common people. So many are the errors, ſo groſs, ſo evidently repugnant to Scripture, to reaſon, to common ſenſe, avowedly taught by the Church of *Rome*, and impoſed on all of her communion as articles of faith, that to expoſe her we need not aſcribe to her any ſhe does not really teach.

only

only a learned but a polite education in the order, live in the world, are well acquainted with mankind; and therefore moſt agreeable companions. I have known myſelf many Proteſtants abroad, and more *ſincere Proteſtants* than the author of this piece, fond of their company. The late Lord *Peterborough* was certainly no Papiſt; and yet he was often in their company abroad, frequented their Colleges in *Italy*, where I had the honour of being acquainted with his Lordſhip, and ſometimes dined with them here in Town, on their great day the 31ſt of *July*, the feſtival of their founder. They are not even men of bad principles, when neither the honour of their Church, nor that of their idol the order is concerned, but are taught to ſtick at nothing when the advantage or credit of the one or the other is at ſtake; and it was on that conſideration that I called them, in the *Hiſtoria Literaria*, an *Anti-chriſtian Society*. And thus have I ever done them juſtice, both in public and private, commended them for what I thought them worthy of commendation, and blaming them for what I thought they deſerved to be blamed. Had I been a Jeſuit in diſguiſe, had I acted in concert underhand with them, prudence, or rather *my peculiar talent low cunning*, would have taught me to abuſe them, on all occaſions, to rail at them both in public and private, to paint them as the moſt wicked of men, as ſome have done who afterwards returned to the order, to conceal, with the utmoſt care, my being acquainted with any of them, and above all, to ſhun their company in public, and only to meet them, like another *Nicodemus*, in the night. But I have acted quite otherwiſe, as I have ſaid, and all my friends know.

The monks, the friars, and the Popiſh ſecular clergy in *England*, are a very different race of men from the Jeſuits; and with very few of them

was

was I acquainted abroad, and with none of them here, but one Mr. *Talbot*, a Gentleman of family, and a Secular Prieſt, whom I knew at *Rome*, and my acquaintance with him was confined to mere acts of common civility when I happened to meet him.

And here I muſt obſerve by the way, that I was under no apprehenſion of danger from the Jeſuits, but from the friars, among whom there are and ever have been ſome mad enthuſiaſts, and from the ſecular clergy and Popiſh Biſhops here, whom the High Court of the Inquiſition frequently employs as the inſtruments of its revenge, the College *de propoganda fide* in *Rome*, by which the Biſhops are maintained, being immediately ſubject to that vindictive Tribunal. And them I charged with the attempt that was made at *Greenwich* to carry me off by water in 1728, that is, at the very time I am ſuppoſed by the Libeller to have been buſied in making proſelytes to Popery. The fact was notorious at the time; and the late Lord *Aylmer*, who ſaved me from the ſnare that was laid for me, related it to ſeveral perſons, who are ſtill living, and ready to declare that they had an account of it from his Lordſhip's own mouth. As for the Jeſuits, they are in their hearts rather enemies than friends to the Inquiſition, I will not ſay out of any principle of humanity or religion, but becauſe it is in the hands of the *Dominicans*, their rivals in power, and gives them a kind of juriſdiction and authority over the ſociety, which the proud ſons of *Loyola* cannot digeſt.

The Libeller proceeds, in the next place, to the ſix famous letters, which, he ſays, he *has thought it his duty to make public, and to illuſtrate and confirm by collateral evidences, and authentic facts, which have come to his knowlege*; that is, which the Jeſuits and Papiſts, who do him the honour to employ him as

their

their tool, have been pleased so furnish him with for this purpose. In the very first page of his libel he declares, that he *does not mean to put an implicit confidence in any thing that cometh from such a quarter.* But here, *forgetting himself*, he takes things that *come from such a quarter* ONLY, *authentic* facts, and quarrels in many places of his work with my friends, for not putting an implicit confidence in every thing that cometh from such a quarter, as if no forgery ever had come from thence, or ever could. He thought it his duty, he says, to *make those letters public*, and so did I; but he, seeing the publication of them advertised by me, got the start of me, apprehending that should the curiosity of the public be satisfied before his libel appeared, the sale of it, and the profits thence accruing, might not answer his expectation (*e*).

The following pages 12, 13, 14, 15, are employed in fixing the dates, explaining names of persons, and ascertaining the time when my pretended correspondence with Mr. *Sheldon* commenced; which, in my humble opinion, is beginning at the wrong end, since he should, methinks, have ascertained the correspondence before he ascertained the time when it commenced. As for the day of Mr. *Sheldon*'s death, and the time of Mr. *Sheldon* landing in *England*, of his retiring to *Warwickshire*, and his assuming there the feigned of name *Elliot Brown*, the Libeller finds, has too many friends in *Little* and *Great White-Street*, in *White Court*, in *Drury-Lane*, and *Covent-Garden*, for me to question his exactness with respect to these important æras.

(*e*) And I do not at all doubt but he will, as a *good citizen*, unvariedly pursue the meritorious work he has so happily begun, that of raising into every kennel for scandal, so long as he finds encouragement to pay for it. But woe to the republic that has many such citizens!

The perſons named in the letters are Mr. *Retz*, Mr. *Elliot*, and Mr. *Carteret*. Mr. *Retz* was choſen General of the order upon the death of my great friend *Michael Angelo Tamburini*, who died ſome years after my arrival in *England*. With Mr. *Elliot* I had no kind of acquaintance, nor had I any at all with Mr. *Sheldon*. Mr. *Elliot*, ſays the Libeller, *is ſtill alive, but ſo far off as* Rome. But he was in *England* when the preſent Popiſh plot was planned by the Order againſt me, and though now *ſo far as* Rome, he may nevertheleſs have contributed by *letter* to the carrying it on; nay I am pretty confident that could the Libeller *forget himſelf* but once, and ſpeak truth, he would own the Reverend Father *Elliot of the Society of Jeſus* to be the true author of his letter from *Rome*. With Mr. *Carteret* I was acquainted, and ſo were many other Proteſtants, and among them ſome of the firſt rank in this kingdom, as the Libeller owns: and why ſhould it be a crime in me to have been acquainted with him more than in them? I did not conceal my acquaintance with him from my Proteſtant friends; and ſome of them ſtill remember to have heard me ſpeak of him as one whom I knew, whom I viſited, and by whom I was viſited. He was a man endowed with many good qualities; but it is to be obſerved, that a Jeſuit, let his good qualities in other reſpects be ever ſo many, will, in ſpite of them all, be ſtill a Jeſuit, and ſtick at nothing when the honour of his Church or his order are concerned. Mr. *Carteret* and Mr. *Hill* are the only Jeſuits, whom I was acquainted with at the time the letters in queſtion are ſuppoſed to have been written, and many are ſtill living, who have heard from me not only of Mr. *Hill*, but of the money-tranſaction between him and me, as they are ready, if required, to atteſt.

I shall now lay the letters in question before the reader, placed in the order in which the copies of them, attested by a notary-public, were delivered to me.

COPIES *of the* LETTERS *in Question, delivered to Mr. Bower by Mr. Havers, attested by a Notary.*

LETTER I.

I Write this on the last day of *my retreat*, in which I have endeavoured to confirm myself still more in my former, I hope, unalterable resolution. But, dear Sir, I distrust my own weakness, and tremble when I reflect on the severe trials I must again undergo. To avoid them, I have thought of the following expedient, which if you don't approve of, yet you will, I hope, forgive me for offering it, and ascribe the trouble I give you, to the entire confidence I place in you. *The expedient is, to make over to me part of the sum that is owing to you, which I find you cannot easily recover.* I should immediately *transfer it to the woman*, who would, in a very short time, find means to recover it, and allow me my so much wished for liberty. This would make me completely happy, but *non mea voluntas sed tua fiat*; for that I am sure is the will of him, who disposes and ordains all things for our good. *I have received a letter from Mr.* Carteret, *in Mr.* Retz's *name*; who desires to know *what province will be most to my satisfaction.* If I could be any ways serviceable *here*, I should be glad to shew my gratitude for the many favours I have received. I leave you to judge whether or no *I am fit to serve here*, and to write your thoughts to Mr. *Retz*. As for myself, I shall name no place to him, but submit myself entirely to his will; for I am now, thank God,

God, quite indifferent as to places, and am well perſuaded, that what place *ſhall be choſen by you or by him the moſt proper, will be the moſt proper.* I ſhall conclude this letter with begging you to forgive the trouble, and to aſſure yourſelf that I want nothing ſo much as an opportunity to ſhew by my actions and conduct how ſincerely I am,

Dear Sir,

Your moſt obedient humble ſervant.

A. B.

LETTER II.

Dear Sir, *July 24th 1746.*

I Return you thanks for your paternal admonition, and own that I deſerved to be treated with more ſeverity, than your charity and goodneſs have allowed you to uſe. My impatience and earneſt deſire of being delivered at once from my preſent moſt heavy tribulation tranſported me beyond the bounds of my duty, and prompted me to write in a manner very unbecoming one, who can plead nothing for himſelf but pure charity and compaſſion. Dear Sir, if repentance can repair a fault, I do aſſure you I am heartily ſorry for what I have done, and moſt humbly beg your pardon; which I hope you will grant me, notwithſtanding the juſt provocation my ingratitude may have given you. I rely entirely on you; in you alone, after God, I put all my confidence; and therefore ſhall from you alone expect my deliverance. *The woman with her child is earneſt upon my hands*; I am obliged to *viſit her* frequently; ſhe often preſſes me either to *keep her company*, as I did before, *or return her the money*: and I find it a very difficult talk to *keep her in humour without doing either.* Dear Sir, as I am not inſenſible the temptation is great, I am afraid of myſelf; and have, I aſſure you, ſhed many tears

in reflecting on my dangerous situation. But it is no worse than I deserve, and therefore I have no reason to complain. I shall strive to bear my tribulation chearfully, till it pleases God to deliver me from it. I thank you for your kind regard to me, in writing to Mr. *Reiz. I shall write to him this week*, as you desire, to beg his pardon, and acquaint him with the sincerity of my intentions. As your letter has given me great concern, I shall be very uneasy till I hear from you. If you abandon me, I am quite undone; but the goodness you have hitherto shewn me makes me believe you never will, notwithstanding the provocation I have given you; for which I again ask your pardon, sincerely wishing it were in my power to atone for it. I am,

Dear Sir,

Your most obedient humble servant,

To Mr. Elliot Brown, Weston, Warwickshire, by Chippingnorton Bag.

LETTER III.

London.

Dear Sir,

DEspair and constant vexation have at length got the better of all my good resolutions. I could no longer withstand a temptation which I could by no means avoid; and *therefore have consented to take the woman again, and live with her as I did before*, till I shall be able to satisfy her just demands. It was with the greatest reluctance and remorse that I took such a step, and should never have taken it, had I had but the least prospect or hopes of relief. You know I proposed all the expedients I could think of, and nothing but your zeal and good nature could have borne with me so long; which I shall always gratefully remember and acknowledge. The last expedient would have *quieted both the woman and her relations, for they only*

wanted

wanted some security for the money, would have saved me from utter ruin, and could not possibly be attended with any evil consequences, since I should never have given the least trouble to that person without your knowledge and consent: In short, had you not disapproved of it, I should have thought that nothing could have been objected against it; but as you did, it would have been impertinent in me to press it any farther. As for that person's paying you, dear Sir, it is but too plain she never intended to; and this is what has quite disheartened me, as on that all my hopes of relief were founded. I do not pretend to justify *the step I have taken*, God forbid I should; but the reluctance *with which I have taken it*, my suffering so much and so long *before I took it*, and my having tried all possible means of avoiding the danger, will, I hope, in some degree, extenuate my guilt. And now, dear Sir, in the first place, I heartily pray God to reward you for your pious, but, to my unspeakable misfortune, unsuccessful endeavours. You have done all that lay in your power to relieve me, and I shall always remember and acknowledge it. In the next place, with tears in my eyes, *I take my leave of you*; for this *first step* will in a short time be followed by *another*, which must *put an end to our correspondence*. I must repair the crying injustice I have done to *an innocent child, and to a woman that has shown the greatest regard and tenderness for me, even in my distress*; and, in order to that, accept the *advantageous offer now made me by my friends*.

Having thus laid open to you, as my best friend, my present situation, without the least disguise, I hope you will remember me in your best thoughts, that I may not hereafter refuse what at present I so much wish for, should it ever be in your power or any body's else to relieve me. Persuade yourself, dear

dear Sir, though you ſhould never hear from me again, that I am, and ever ſhall be, moſt ſincerely,

Your moſt obliged humble ſervant, &c.

Though I have conſented *to take the woman again*, yet I am under *no obligation of performing my promiſe* till I hear from you. As *for the Place*, it will be a fortnight before the *parents will make* it. I heartily wiſh it were in your power to make me eaſy in that time, and prevent the impending ruin.

LETTER IV.

Dear Sir, Richmond, *24th* Oct. 1746.

IT is with the deepeſt ſenſe of gratitude, that I return you my moſt hearty thanks for the great pains you have taken to deliver me from my preſent moſt unhappy ſituation. Your charitable and good-natured endeavours have not, to my great concern, been attended with ſucceſs; but to you I am no leſs obliged than if they had, and ſhall ever moſt gratefully acknowledge this obligation, as I am fully convinced, from what you have done, that you will omit nothing in your power to relieve me as ſoon as you can. It would be needleſs to recommend to you an affair, which you have already ſo much at heart. I ſhall therefore only add, that I repoſe an entire confidence in your goodneſs and charity, and that, in ſpite of the preſent moſt ſevere trials, and of any thing that can happen, I am determined, I hope unalterably, to keep my former reſolution, till, being ſet at liberty by your means, I ſhall have the much wiſhed-for opportunity of ſhewing my gratitude more by my actions than by words. In the mean time I am,

Dear Sir,

Your moſt obedient humble ſervant,

A. B.

LETTER

LETTER V.

Dear Sir, London, 14*th* March, 1747.

IF you had thought fit to make over to me part of the sum that is owing to you, I should have taken no step towards the recovery of it but what you approved of, and none at all, if you did not approve of it. I chiefly wanted to *satisfy the woman and her relations, by shewing them the conveyance,* and thereby purchase a little quiet; it not being by any means proper *to shew them what I now have.* Dear Sir, you cannot conceive the distress I am in at this present time; and what is worst of all, I now begin to despair, being very confident, that the person who owes the sum to you, never designed to pay it, nor ever will pay it, unless forced by law. But the whole I refer, and entirely submit to your judgment. You need not take the trouble of answering my letter: I often see Mr. *Elliot*, and from him I shall know your sentiments. Forgive this trouble, and believe me most sincerely,

Your most obliged humble servant,

A. B.

LETTER VI.

Dear Sir,

AS your having kept so long, and your still continuing to keep me in this unhappy situation, though at this present time you have it in your power to deliver me from it, leaves me no room to expect any relief from you, I think myself obliged to *apply to Mr.* Reuz, and lay my case before him. This step, however necessary, I would not take without acquainting you before-hand with it. Dear Sir, I reposed an entire confidence in you, and am greatly concerned to find myself, in

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an Affair of such infinite Consequence thus disappointed. But as it was my Duty to do that, I hope will justify me, and at the same time procure me Strength to withstand the Dangers to which you leave me exposed, till I receive an Answer from our common friend, who I am confident, will pity my Case, and find some Means to deliver me from my present unhappy Situation. Excuse the Trouble, I am

Your most obedient,
humble Servant.
A. B——

P. S. The *Money being now ready*, and your Consent alone wanting, as I shall write to Mr. *Retz*, I wish you would at the same time let him know upon what Motive you refuse it, or let me know it, that *he* may acquaint him with it, if you are not at Leisure to write.

To Mr. Elliot Brown.

On the first letter the Libeller makes the following remark. *A retreat, in the language of the* Roman Catholics, *means a retirement from the world, for a certain number of days, such as a person's own zeal shall prompt him to, or his superiors and director shall enjoin by way of penance. It doth not appear from the letter, which of these was the case when Mr. B—— made his retreat; but Mr. Carteret hath told several persons, that the retreat was enjoined by order of Mr.* Retz. *On either supposition, this circumstance is, in itself, a very solemn proof of Mr. B——'s professing himself to be a* Roman Catholic; *but a very inconsiderable one, when compared with what follows afterwards in this Letter.*

All Jesuits are obliged, by the laws of the order, to retire once a year wholly from the world for the space of eight or ten days, and, during

that

that time, they must never ſtir out of doors, nor ſo much as look out at the window, they muſt ſpeak to nobody, they muſt ſee nobody but their Ghoſtly Father. As the Libeller ſeems to ſuppoſe me to have been *then* ſincere, he muſt likewiſe ſuppoſe me to have punctually complied with theſe laws. Now I have lodged theſe ſeventeen years paſt in the houſe where I lodge at this preſent time, and, when well (*f*) never ſtayed two days together at home till I married, that is, till the year 1749, as can be atteſted. I invariably obſerved the ſame uniform manner of life, which was to riſe ſummer and winter at ſix in the morning, never, or very rarely, to ſtir out of my room till three in the afternoon, and then to dine, and paſs the reſt of the day with ſome of my friends. If Mr. *Carteret* therefore told any body that I retired at all, or that my retirement was enjoined by the General, he told an untruth. But he is dead, and the Libeller may make him tell what he pleaſes, to as many perſons as he pleaſes, ſo long as no perſon is named.

My correſpondence with Mr. *Sheldon* did not commence, according to the Libeller, p. 13. *till the cloſe of* 1745 *at ſooneſt*. But at that very time I was engaged in a marriage-treaty with a maiden Lady, as can be proved by many unexceptionable witneſſes. And how will the Libeller reconcile my retiring from the world *to confirm myſelf ſtill more in my former unalterable reſolution* of returning to and continuing in the Church and the order with ſuch an engagement, an engagement abſolutely incompatible with any intention or deſign of returning to either!

Upon Letter III. (*g*) the Libeller comments thus; *The contents of* this Letter *fix it's date pretty*

(*f*) And the firſt ten years I was never confined two days together by illneſs.

(*g*) It is the VIth, according to his arrangement of them.

nearly; for it was previous to his taking a step which would put an end to his correspondence with Jesuits. *The publication of his proposals and preface, so full of protestant zeal, was such a step, and they bear date on the printed Copy,* March 25, 1747. *Your date, I suppose, was in the MS. sent to the press. So that if we allow a week or ten days for the printing, we may fix the publication of* B——r's *intention of being the champion of protestantism to the beginning of* April 1747, *and consequently, between that time, and the preceding* 14th *of* March, *was this farewel letter written.*

The Proposals for printing by subscription the History of the Popes, with the first Page of the Preface, were actually published on the 25th of *March* 1747 (*b*) and the whole Preface bearing the same date about eight or ten days after; so that if we suppose this farewel letter to have been written eight or ten days after the Vth, dated 14th *March* 1746-7, as we necessarily must, because, as Mr. *Shelden* was then in *Warwickshire*, I could not know his sentiments sooner, either from himself or Mr. *Elliot*, it must have been written only a day or two before the publication of the Proposals, and the first page of the Preface. However I am made, in that Letter, *heartily to wish that it were* in the *power of the Provincial to make me easy in a* FORTNIGHT, *and prevent the impending ruin.* And can any man be possibly prejudiced to such a degree against me, in favour of the Papists, as really to believe that I wrote thus to the Provincial, and took a step, the very next or the following day, that put an end to my correspondence with him and the Jesuits in general; that I allowed him a fortnight to prevent the impending ruin, and the very next day, or the day after, put it out of his power to prevent it? They,

(*b*) I have still some copies of them by me.

who

who can believe it, muſt conclude me to have been at that time ſtark mad. The Libeller is, I hope, ſatisfied by this time (if he has not forgot what he has read, as he frequently forgets what he has writ) that twenty-five years ago, and long before the publication of my Preface to the hiſtory of the Popes, I declared myſelf in print a friend to the Proteſtants, and an enemy to the Popiſh religion. (See above p. 36-39.) As for my intention of writing that hiſtory, which he ironically calls, in the dialect of the Papiſts with whom he herds, *my intention of being the champion of Proteſtantiſm*, and ignorantly fixes to the beginning of *April* 1747, it is certain that I had writ, and many had read the far greater part of the firſt volume, when I had not yet writ one line of the Preface; nay, I had declined ſome years before being any ways concerned in another work propoſed to me, in order to write, as I then declared, the Hiſtory of the Popes, which ſeveral of my friends are ready to atteſt.

The following pages 26, 27, 28, 29, 30, 31, 32, contain as many untruths and miſrepreſentations, as lines. For it is ſaid there that I told at firſt that I landed at *Dover* on the eleventh of *July* 1732; that in 1727 I uſed to be in company with one *Cerdon* a Popiſh prieſt; that I frequented the lodgings of the Provincial of the Jeſuits, I myſelf lodging next door; that I ſometimes paſſed for a Jeſuit, and at other times aſſumed the title of *Knight of Malta*; that I aſſociated with prieſts in general, and Jeſuits in particular, eſpecially in the ſhop of *Lewis* a Popiſh Bookſeller; that with Proteſtants I aimed at no higher merit than to be looked upon as a *Freethinker*, a *character indeed*, he adds, *correſpondent to his conduct as a Free-liver*.

In anſwer to this bead-roll of ſcandal and ſcurrilities, I never told any body that I landed at *Dover* on the eleventh of *July* 1732. I had been then ſix

years with Lord *Hyndford*, had writ the two first volumes of the *Historia Literaria*, or the far greater part of them, and had published several numbers of the third (*w*). And what could I propose to myself in pretending to have come to *England* full years later than I really did? What advantage could thence accrue to me? Did I tell a falsehood, and a falsehood that could be so easily detected, merely for the sake of telling it? But *in the MS. account*, says the Libeller, *of my escape in the hand-writing of an eminent Divine, I tell them that I landed at Dover on the eleventh of* July 1732. He speaks here of the MS. account of my escape, which he mentions in page 4th, *taken from my own mouth by a Lady in* Cumberland, *and transcribed from her papers by a very eminent* Divine *of our Church*. How will the reader be surprised when I tell him, that I have now by me, and am ready to produce an authentic copy of the said account sent to me out of *Cumberland*, and that no year is mentioned from the beginning of it to the end. A remarkable instance of this man's ingenuity and love of truth!

I do not remember to have been ever in company with the Popish priest mentioned here: and it cannot, indeed, be expected that I should remember every visit I made or returned twenty-nine years ago. But allowing what the Libeller says to be true, which I very much question, viz. that a *Gentleman now in* London, *assured him that he saw* B—r *in* May 1727 *at* Gordon's *lodging in* Little Wyld-street (p. 27), will it follow from my having been seen *once* at that priest's lodgings that I used *to be in company with him*? I said *once*, for if the nameless Gentleman, no doubt a Papist, hath seen me *often* there, we may well suppose he would have said so. And has the Libeller so little sense

(*w*) The two first volumes were published in 1731, and the third in 1734.

as

as not to see this wide difference between visiting a person, and using *one to be in company with him*, or has he too much malice to see it? Whether his arguing thus preposterously be owing to the want of Logic in his head, or to the super-abundance of malice in his heart, it is not my business to determine, but it must be owing to the one or the other, if not to both. Gordon *at the same time said*, adds the Libeller, in p. 28, *that B——r had told him he was a Jesuit, and was going upon the mission to Scotland.* Was it the same, or another nameless Gentleman, that seeing me twenty-nine years ago knock at a door in *Wylde-street*, and asking *Gordon* who lived there, was told the Provincial of the Jesuits? Where has this man learnt all these tales? At his office of Intelligence in *Wylde-street*; or is the whole a mere invention or dream of his own?

That I did not lodge in 1727, as the Libeller affirms, p. 27, in *Wylde-street*, next door to the lodgings of the Provincial of the Jesuits, but in St. *Martin's-street Leicester-fields*, can be proved, even at the distance of thirty years, by unexceptionable witnesses. I withdrew from all communion with the Church of *Rome* in *November* 1726, and thereupon went to lodge with a Protestant Attorney at Law in *Charnden-Street*, as I have related above (see above p. 31.) From thence I removed to the beginning of 1728, to St. *Martin's-street* by *Leicester-Fields*, and lodged with Mr. *Glaysen* a *Barberan*, and by profession a working-silversmith. His wife, and his daughter who is still alive, were both of the Church of *England*. I continued there (but passed the whole day with Lord *Aylmer* in *Henrietta-Street Covent-Garden*) till *September* of the same year, when his Lordship removed, and I with him, to *Greenwich*. I lived nine whole years with Lord *Aylmer*, and the better part of twenty partly at *Greenwich* and

and partly in *London*. The two first winters after his Lordship's removal to *Greenwich*, those of the years 1727, 1728, he never slept one night in Town, nor did I. Of the other winters, he passed some months in *London*, and I then lodged either at Mr. *Cleaslit's*, or Mr. *Ransom's* Grocer in *Long-Acre*, or at Mr. *Thompson's* Woollen-Draper in *Henrietta-Street Covent-Garden*, all good Protestants. When Lord *Aylmer* quitted his house in *London* to return to *Greenwich*, I lodged again for some time with Mr. *Thompson*, and then removed to the house where I lodge now, and have lodged these seventeen years and upwards, without ever sleeping one night, when in Town, out of it, or scarce ever coming home later than eleven at night. I have said nothing here but what can be irrefragably proved. But the Protestant Papist greedily swallows what every low Popish Shop-keeper is pleased to tell him: an excellent disposition to swallow in time Transubstantiation itself!—As for my frequenting *Lewis* the Bookseller's Shop; that Shop was, and, I doubt not, still is, frequented by twenty Protestants to one Papist, nay, and by some very worthy Divines of the Church of *England*; it is under Tom's Coffee-House, and few frequent the one, as I did for some years, without stepping into the other. Mr. *Lewis* must remember my coming often to his shop with the late Lord *Aylmer*, with the Reverend Mr. *Aylmer*, with Mr. *Binion*, a very honest and worthy dissenter, well known to many persons of distinction, and with some one or other of my Protestant friends—What the Libeller adds is worthy of our notice. Martin Folkes *Esq*; says he, *the late worthy president of the* Royal Society, *who, by frequenting* Tom's *Coffee House, had often seen our Convert thus* engaged, *below stairs, used to express his suspicions of our Historian's character, from this circumstance, and subscribed to his History merely*

because

because it was fashionable to do so. I frequented *Tom*'s Coffee-House for several years, and I never once saw Mr. *Folkes* there. He may however, for aught I know, have come once or twice in a year to that Coffee-House, without my seeing him; and that the Libeller may call frequenting it with as much reason as he stiles my having been once in *Gordon*'s company, *using* to be in his company. I was well acquainted with that worthy Gentleman. He invited me to his house to see the *wondrous* operations of the Polype; and shewing me on that occasion his collection of books, he very politely offered to supply me with any he was possessed of, and I might want for my work. One might, I think, conclude from this circumstance, that he entertained no *suspicions of my character*, and that *he did not subscribe to* my *History merely because it was fashionable to do so.* Indeed I never looked upon *Martin Folkes* Esq; as a very fashionable man, or a man who would do any thing merely to comply with the fashion——As for the character he gives the Popish Bookseller of *an honest worthy man*, I shall not object to it; but I cannot help observing that all Papists, be who they will, that give evidence against me, tho' utterly unknown to the Libeller till the time they give it, are rewarded by him with a good character, even Mrs. *H-l-s*. What a pity that Mother *D—gl—s* has nothing to say to my charge capable of entitling her to a good character, and a place amongst his *worthies*?——I never assumed the title of *knight of Malta*, but was dubbed knight of that order by Mrs. *Sutton*, as is related by the infallible Mrs. *Heyles* in her narrative, p. 75. I see no reason why Mrs. *Sutton* or I should have told Mrs. *Heyles* that I was a Jesuit, on occasion of our meeting in her room, which she calls, like a woman of fashion, her *apartment*. Besides, I had been, according to this writer, turned

out

out of the order in *Italy for the irregularities of my conduct*, and therefore could not tell her, with truth, that I was a Jeſuit——I was, it muſt be owned, for ſome years a *Free-thinker*; that is, diveſting myſelf of all prejudices of education, I *thought* freely of the tenets and doctrines of different religions and Churches, and *freely* examined them till I fixed upon one. As I had been ſo long and ſo groſsly impoſed upon by one Church, it is not at all to be wondered that I was in no haſte to truſt any other. I may have laughed in his *honeſt worthy* friend's ſhop at his Saints, as I did at the Popiſh picture in the country, which the Libeller calls *mockery of our holy religion*, (p. 29.) And is ſuch mockery ſo very offenſive to the *pious ears* of our zealous Proteſtant? Is he acquainted with none, does he keep company with none, who impiouſly ridicule the Chriſtian religion and all revelation?

In page 29: in *February laſt*, ſays the Libeller, *a friend of mine was told by one, who, I ſuppoſe, had his information from* B——r *himſelf, that upon his coming to* England *he waited upon Biſhop* Gibſon, *to acquaint him, that tho' he had left his own religion, he was not as yet determined as to the opinions to be ſubſtituted in it's ſtead.* What, in the name of wonder, can this driveler mean! Did I wait upon Biſhop *Gibſon* to acquaint him that I was a *Free-thinker*, that my mind was a *tabula raſa!* In the very next page he tells his readers, *that it is one of my talents to accommodate myſelf* to the *principles of the company in which I happen to be*; *and* elſewhere, p. 35, *that I become all things to all men, that I may gain ſomething.* If that be true, and it likewiſe be true that I waited upon the Biſhop to acquaint him that I was a *Free-thinker*, I muſt have looked upon his Lordſhip as a Free-thinker too, and expected from him, as ſuch, ſome preferment in the Church. The truth is, Dr. *Aſpinwall*

wall inſiſted on my waiting on Biſhop *Gibſon*. And all I ſaid on that occaſion to his Lordſhip, was, that I was indeed fully convinced of the errors of Popery, but not yet ſatisfied as to the truth of the Doctrines taught by the Church of *England*, or by any other particular Church. And was this *accommodating myſelf to the principles of the company, in which I happen to be?* Was it *becoming all things to all men, that I may gain ſomething* (—Could the Libeller *have aſſigned any inſtances of my impious buffoonery and mockery of our holy religion, even publicly in booksellers ſhops)*. No man, I believe, will doubt, who has proceeded thus far in his Libel, but he would have very readily aſſigned them. What the expreſſion was that I am charged with, in page 30, I cannot recollect at the diſtance of twenty-five years. Every light word muſt be anſwered for in the next world; but we are ſeldom obliged in this to ſo ſtrict an account, and few would be abſolutely clear, if we were.

Before I take notice of what follows in the libel, I muſt inform the reader upon what it is grounded. In a family, which I lived with in the greateſt intimacy, there happened ſome little miſunderſtanding and coolneſs between the father and the ſon, and they had not ſeen one another for ſome time. I offered to mediate a reconciliation, and frequently preſſed the ſon to wait upon his father; which he at laſt agreed to, on condition that I would accompany him. To this I very readily conſented, and the place and hour we ſhould meet at were appointed. The young Gentleman came to the place the firſt, and as he did not care to wait there, he ſtept into a *houſe of civil reception* juſt by, deſiring to be ſent for as ſoon as I came. It was not long before I came, and finding nobody in the houſe to ſend of an errand, there being nobody there but the daughter of the houſe, I went for him myſelf. The father happened to ſee us coming out together, and turn-

ing to me, *Is this*, he ſaid, *your* Roman *Hiſtory?* However the father and ſon were, by my interpoſition, perfectly reconciled. Would the Virgin Libeller have ſcrupled to ſet his foot in ſo profane a place on ſuch an occaſion? The fact is known: I uſed to relate it amongſt my friends as a comical adventure, and if I had not related it myſelf it would never have been heard of. The Libeller muſt have heard it told thus: and now let us ſee how faithfully this *ſincere Proteſtant*, this *good citizen*, this *lover of truth*, repeats or tells it again. *Mr.* B—r, *far from concealing his irregularities, uſed to glory in them. Amongſt other ſtories, he hath frequently entertained his companions with an account of his being met coming out of a houſe of civil reception in the regions of* Covent-Garden, *by an acquaintance who aſked him,* Mr. *B—r,* is this your *Roman* Hiſtory? *When we conſider that he was, at leaſt, forty years of age before he came to* England, *and that he did not begin to write the* Roman Hiſtory *till ſeveral years after; to find him, ſo late in life, thus* reveling in brothels, and glorying in his ſhame, *giveth us no very favourable notion of the regularity of his conduct. Perhaps he was endeavouring to make amends for the time that he had loſt in the college of* Macerata; *where, it ſeems, he could find no means of gratifying his* amorous *inclinations, but by making an experiment, which proved fatal to him* (*k*). *The Hiſtory of this, already hinted at in a quotation from his remarker, ſhall be more par-*

(*k*) The Ladies and women of *Macerata* in general are greatly obliged to this writer, for the high opinion he entertains of their virtue. But it was very unlucky for me to be ſent to a place, where the women were all ſo ſtrictly virtuous from the higheſt to the loweſt, that in order to *gratify my amorous inclinations*, I was obliged to apply to a Nun, the only woman in the whole city that had not virtue enough to withſtand my addreſſes. For that he means, I ſuppoſe, by my *making an experiment which proved fatal to me. The hiſtory of this*, or rather this tale, I have already anſwered, and evidently confuted.

ticularly

ticularly mentioned before I conclude. What name ſhall I beſtow on one who, with the moſt ſolemn proteſtations of candour, of ſincerity, and love of truth, in his mouth, has not only malice but effrontery enough, thus to diguiſe and notoriouſly miſrepreſent the known truth!

I ſhall hereafter unanſwerably confute the malicious aſperſions the Libeller, determined in his malice to ſpare neither the living nor the dead, caſts, in page 28, 29. on the memory of my deceaſed friend Dr. *Aſpinwall*, but cannot help taking notice here of one thing, that concerns me as well as him, and will ſhew in a very ſtrong light that our *great friend to truth* has as good a talent at aſſerting falſe facts as miſrepreſenting true ones. In raking, page 29, into good Dr. *Aſpinwall*'s grave for ſome ſcandalous anecdote that might equally affect his character and mine, he writes thus: *I ſhould be ſorry to find that Mr.* B——r *acquainted no other Divine of the* Engliſh *Church with his abjuration of* Popery. *But I am much more ſorry to find, that, not many months ago, Mr.* B——r *told a very worthy Divine of high rank in our Church, with whoſe friendſhip he hath been honoured, that he himſelf, and Mr.* Barton, *then curate of* St. Ann's *(but who had alſo been a* Popiſh *prieſt) attended Dr.* Aſpinwall *during his laſt illneſs. I fear that by this declaration Mr.* B——r *will increaſe the ſuſpicions which had been entertained before by many concerning his own faith, without convincing any one, as he intended it ſhould, that* Aſpinwall *did not die a Papiſt.*

Thus the Libeller; and not one perhaps of his readers has ever in the leaſt queſtioned the truth of what he ſo boldly aſſerts. And yet nothing is leſs true. I did not attend Dr. *Aſpinwall* in his laſt illneſs, nor have I ever ſaid that I did: and the very worthy Divine, whom this writer introduces, with an unparalleled aſſurance, as the reporter of

ſuch a tale, thinking himſelf bound as a Gentleman, as well as a Divine, to contradict ſo notorious a falſhood, took the very firſt opportunity, without any application from me, to ſend me his refutation of it, which I ſhall deliver in his own words: *With regard*, ſays he, *to what paſſed in converſation ſome months ſince between Mr.* Bower *and a Divine of the Church of* England, *concerning Dr.* Aſpinwall, *that Divine ſolemnly declares that he never heard it ſuggeſted by any one that Mr.* Bower *attended Dr.* Aſpinwall *during his laſt illneſs, but Mr.* Barton *only, till he ſaw it in print. Whoever therefore reported this was miſtaken in the account given by the ſaid Divine of the converſation with Mr.* Bower; for Mr. *Bower* did not ſo *relate the affair to him*, nor did he ſo *relate it to others.* It was conſequently *ſo* related by the Libeller only, by the man, who *having nothing in view but the diſcovery of truth, has advanced nothing but upon the moſt unqueſtionable authorities.* He muſt have rubbed his forehead hard, or have a forehead of braſs, not to bluſh here.—I renounced and abjured the errors of Popery ſoon after my arrival in *England*, and in the *Hiſtoria Literaria*, publiſhed twenty-five years ago, I acquainted not Dr. *Aſpinwall* alone, but all *England*, with my having renounced and abjured them. See above, p. 36—39.

It is to me matter of the greateſt ſurpriſe that they, who choſe this ſorry ſcribbler for their tool, ſhould not have had the attention to inſtruct him with reſpect to ſome very material points, before he entered the liſts in defence of their cauſe, but ſuffered him to make himſelf, by his ignorance, the laughing-ſtock of all the monks, friars, Popiſh prieſts, and Jeſuits in *England*. For he tells his readers, page 31, that I *had not thrown off the order, but the order had thrown off me*; and, in the following page, *that I negotiated for ſeveral years about being re-admitted*

re-admitted into the order, without ſucceſs, but that I ſucceed at laſt with bribing them with all I was worth, and was accordingly re-admitted in a formal manner, ſays the Libeller, as if he had been preſent at the ceremony, *about the end of the year* 1744. Now there is no monk, no friar, no Jeſuit, no Popiſh Prieſt in the whole world ſo ignorant, as not to know that a man by his laſt vows and ſolemn profeſſion, is tied for life to the order in which he makes them, and the order to him; ſo that they cannot *throw him* off or diſmiſs him, but muſt receive him, if he has apoſtatized, as they term it, and left them, the moment he offers to return to his duty. That I was *a profeſſed Jeſuit, and had made my laſt ſolemn vows*, the Libeller might have learned of his friend and aſſiſtant the Popiſh prieſt *Buttler*; for ſo it is ſaid in the very firſt remark he has tranſcribed out of that Prieſt's Libel into his own. To ſay, therefore, that I courted the Jeſuits for ſeveral years *without ſucceſs*, and bribed them at laſt with *all I was worth to readmit me into the order*, is as much as to ſay, that I thus courted and bribed them to do what they muſt have done, and certainly would have done, had I not been worth one ſingle ſix-pence in the world. I will add, and I appeal for the truth of what I ſay to the Jeſuits themſelves, that ſhould I offer to return to them even now, they would readily allow me, if I required it, to diſpoſe of all I am worth to whom I pleaſed, and receive me again with open arms into the Society. My oppoſers are, no doubt, acquainted with many Jeſuits, and of them they may enquire, or of their oracle Mrs. *Hoyles*, whether I have advanced any thing that is not, in the ſtricteſt ſenſe, true.

We come now to the money-tranſaction, which I ſhall place here in it's true light, a light very different from that in which it is ſet forth by the Libeller.

beller. Having in the year 1740 compleated the ſum of 1100*l.* in the Old *South-Sea* Annuities, I reſolved to purchaſe a life-annuity with that ſum. This reſolution I imparted to ſeveral of my *Proteſtant* friends, and, among the reſt, to Sir *Thomas Moſtyn*'s lawyer, and to Sir *Thomas* himſelf, offering at the ſame time the above-mentioned ſum to him, as he well remembers, and is ready to atteſt. But neither Sir *Thomas*, nor any of my other *Proteſtant* friends caring to burden their eſtates with a life-rent, I left my money in the funds till *Auguſt* 1741; when being informed that an act of Parliament had paſſed for rebuilding a Church in the city of *London*, St. *Buttolph*'s *Aldgate*, upon life-annuities at 7 *per Cent.* I went, upon that information, into the city with a deſign to diſpoſe of my money that way. That this was my intention Mr. *Norris*, eldeſt ſon to the late Sir *John Norris*, with whom I adviſed about it at the time, ſtill remembers, and is ready, if required, to declare. But I came too late, and found the ſubſcription was cloſed. This diſappointment I mentioned to Mr. *Hill*, whom I accidently met in *Will's* Coffee-Houſe near the *Royal-Exchange*; and upon his offering me the ſame intereſt that was given by the truſtees of the above-mentioned Church, the bargain was concluded in a few meetings, and the ſum of 1100*l.* transferred *Auguſt* 21 1741, not to Mr. *Shirburn*, as is ſaid in the letter from *Flanders*, p. 64, but to Mr. *Wright*, Mr. *Hill*'s Banker, as appears from the books of the Old *South-Sea* Annuities. Mr. *Hill* was a Jeſuit, but tranſacted money-matters as an Attorney, and was in that way a very noted man, bore the character of a fair dealer, and dealt very largely in affairs of that nature with Proteſtants as well as with Papiſts. It was with him I immediately dealt, as is manifeſt from the orders on his Banker or Caſhier, Mr. *Wright*, in p. 72 of the libel, which were

were all ſigned by him, and by nobody elſe and he payed me ſo punctually, that ſome time after I added 25*l.* to the ſum already in his hands, and received for the whole 94*l.* 10*s.* a year. I afterterwards reſolved to marry; and it was chiefly upon that conſideration, tho' not upon that alone, I applied to Mr. *Hill* to know upon what terms he would return me the capital. The terms he propoſed were as eaſy as I could expect. For he agreed at once to repay it, only deducting what I had received over and above the common intereſt 4 *per cent.* during the time it had been in his hands; and he did ſo accordingly as ſoon as he conveniently could. Thus did this money-tranſaction begin with Mr. *Hill*, was carried on with Mr. *Hill*, and with Mr. *Hill* did it end.

In this whole affair the Libeller has, as every reader muſt well be appriſed, greatly the advantage of me, his clients the Jeſuits having freely communicated to him all the papers forged or genuine in their poſſeſſion, as to one whoſe buſineſs it was to aſcertain, and not to diſpute their authenticity. But from me every thing has been ſo carefully concealed, that I have not yet been allowed ſo much as a ſight of the letters which they make a chief article of my charge, tho' this writer aſſerts, in p. 44, with his uſual unexampled aſſurance, that I *own the forgery to have been executed with the greateſt ſkill*, and *from thence*, that is from my owning what I never did nor could own, concludes it a *fact incontrovertible, that the letters in queſtion are as like my writing as if I had written them myſelf.* But determined as he is to maintain the authenticity of every thing that comes from that quarter, he ſeems unwarily to betray ſome ſuſpicion of the genuineneſs of the receipts, which he lays before the reader from page 67 to page 70. For he makes no doubt in page 71, *that I as well as my friends will repreſent*

thoſe

those receipts as the productions of the same hand who wrote the letters and forged for the same purpose. Why does he make no doubt of that, if he has not himself discovered something in them that he thought my friends and I might reasonably object to? But there is no occasion to object to the genuineness either of the *Receipts* or of the *Bond*, in order to convince every reader, who has attended to the circumstances of this money-transaction, that it was not with a design, as is pretended by this writer, *to regain the favour of the Order, to be re-admitted into the Society*, or *to be made easy and happy the rest of my days* (a notion that must make every Jesuit laugh at the head into which it could enter) that I disposed of my money to Mr. *Hill*, or, as the Libeller will have it, to the Provincial of the Jesuits. Had I put it into the hands of Mr. *Hill* or the Jesuits without attempting to dispose of it any other way; had the interest they allowed me been offered by others, and their offers rejected, some room would be left for such inferences. But as I first offered it to several of my *Protestant* friends, as my placeing it at last with Mr. *Hill* was perfectly accidental, and upon previous disappointments in other Methods intended, I shall leave the reader to judge whether my placing it thus with him proves what alone it is brought to prove, and what alone concerns the point in question, any design or intention in me of being reconciled to the order. It was a mere money-transaction; and my motives were all solely confined to it as such, insomuch that had a Jew offered me better interest, or had been the first to offer me the same, I should have preferred the Jew to the Jesuit. And it is to be observed that at the time of this transaction, that is in 1741, I was still an Heretic and an Apostate both from the Church and the Order, according to the account they give of me themselves, and consequently no more

more connected, in point of religion, with the Church of *Rome* and the Jeſuits, than I was with the *Jews* and the ſynagogue, the money-tranſaction being near three whole years earlier than my pretended reconciliation in 1744. The Libeller indeed tells his reader in page 34, *that it never hath been charged to Mr.* B——*'s account that he was reconciled to the Church of* Rome; *and for a very good reaſon*, he adds, *becauſe he had never renounced it.* But he muſt himſelf know, and does know, that I have been charged with having been reconciled to the Church of *Rome*, it being notorious that Mr. *Carteret* told ſeveral perſons he had reconciled me *to the Church.* Beſides, amongſt the other queries that Sir *H. B.* ſent me by a perſon of diſtinction, were the two following; *Was not Mr.* Bower *reconciled to the Church of* Rome *in* 1744? *Is* not *the prieſt ſtill living who reconciled him?* He meant here, no doubt, Mr. *Carteret*, who was then living, and muſt have told him, as he did many others, that he had reconciled me *to the Church.* But whomever he meant, it is evident from his queries, *that it has been charged to Mr.* B's *account that he was reconciled* to the *Church of* Rome, tho' the contrary is ſo *peremptorily* aſſerted by this great *friend to truth. But that he was actually reconciled to his order*, adds the *friend to truth, ſhall be proved by evidence, as convincing as the moſt peremptory affidavit. Quid tanto dignum feret hic promiſſor hiatu?* Why, Father *Carteret* ſaid ſo, a Jeſuit indeed, but a man of unqueſtionable veracity; and the very religious Mrs. *Hoyles*, who *has the profits of a good trade*, (that of ſelling diſtilled waters) and cannot therefore be ſuppoſed to give a falſe teſtimony, has confirmed what Father *Carteret* ſaid. And is not the *bare word* of two ſuch *unexceptionable* witneſſes as *convincing evidence as the moſt peremptory affidavit?* But *Carteret* is dead, and the Libeller may make

him ſay what he pleaſes, that he reconciled me to the *Church*, or only to the *order*, as it beſt ſerves his preſent purpoſe. As for the conſcientious Mrs. *Hoyles* I ſhall ſhow hereafter, that her word is not quite *as convincing evidence as the moſt peremptory Affidavit*. But waving that for the preſent, if *Carteret* ſaid that he *re-admitted* me into the Order, and Mrs. *Hoyles* confirmed what *Carteret* ſaid, the one affirmed and the other confirmed what every Papiſt knows to be falſe; for every Papiſt knows that I could not be expelled the order, nor conſequently *re-admitted* into it. And thus is this wretched ſcribbler's malice defeated here by his ignorance. —That I *publickly renounced the Church* of *Rome*, and declared myſelf a Proteſtant twenty-ſix years ago, has been ſhown elſewhere (ſee p. 36.)

But if I was ſtill a Papiſt, as the Libeller pretends, at the time of the money-tranſaction; if I only wanted to be *re-admitted* into the order, and it was with that view I *gave up to Father* Shirburn *in* 1741, *as the repreſentative of the Society, all I was worth at that time*, how will this writer account for their not re-admitting me till three whole years after I had given them, what he himſelf calls (p. 32.) *a ſatisfactory proof that I was ſincere in my deſire to be re-admitted into the order?* For, according to him, (p. 33.) *I was readmitted into the order of* Jeſus *about the end of the year* 1744, *or the beginning of the year* 1745, and not ſooner. Now can any man poſſibly imagine, that if I had given up all I was worth to the Jeſuits in order to be re-admitted into the Society, and had by that means ſatisfied them of my ſincerity, they would nevertheleſs have delayed three whole years to comply with my *ſincere* requeſt and deſire; *they*, who *compaſs ſea and land to make one proſelyte*, and leave no means they can think of unattempted to reclaim thoſe who have apoſtatized, as they term it, and left them? This writer muſt have

have read of ſeveral Jeſuits who had quitted the Society after their laſt vows and ſolemn profeſſions (*a*). But has he ever read of any whom they did not ſtrive by all poſſible means to bring back to the order? I challenge him to name one; and the inſtance he alledges himſelf in page 58, of their zeal to reclaim the Jeſuit *Jarrige* (tho' he alledges it to ſerve a different purpoſe, which I ſhall take notice of hereafter) ſufficiently ſhows that no provocation whatever is capable of ſlackening their endeavours to regain ſuch of the *truſty band* as have *proved unfaithful* and left them. *Jarrige* had not only quitted the order, *but abuſed them ſo ſeverely in a book entitled the* JESUITS EXPOSED ON A SCAFFOLD, *that the Society never met with any thing that vexed them ſo much*, ſays the Libeller after Mr. *Bayle*. But neither his abuſive invective, nor his ſcandalous life, could prevent thoſe whom he had ſo abuſed from attempting to bring the ſtrayed ſheep back to the fold; and their endeavours were in the

(*a*) The General may grant every Jeſuit, who has not made his laſt vows, leave to quit the order, if he deſires it. If he quits it without leave he is deemed an Apoſtate. But in that caſe the General would diſmiſs him without giving himſelf any farther trouble about him. If he has made his laſt vows, he can never afterwards be diſmiſſed, unleſs the Pope interpoſes his omnipotency, which he ſeldom does. And hence it is that the Jeſuits looking upon him, even after he has apoſtatized and left them, as a brother and a member of their body, grudge no pains, but ſtrive *per fas per nefas* to regain him. I know them, and am therefore ſatisfied in my own mind, that it is to compel me to return to them they have ſet ſo many well-meaning Proteſtants againſt me, and among them, what grieves me moſt, ſome very worthy clergymen of the Church of *England*, not acquainted with my private character. That this is the work of the Jeſuits is not to be doubted, there being nothing material alledged againſt me from the beginning to the end of this ſcurrilous Libel, but what comes from that quarter. The language indeed is all the Libeller's own, for the Jeſuits, as men of birth and a polite education, would think it beneath them to uſe ſuch a dialect; tho' perhaps they may not be ſorry to have found a low foul-mouthed Proteſtant to employ it in their room.

end crowned with ſucceſs. *Jarrige* returned to the order, and his paſt offences being all forgiven and forgotten, he was received with open arms by his ſuperiors and all his brethren, was treated with the greateſt tenderneſs, and even allowed *to go into ſuch kingdom or province of the world as he ſhould think fit*, as the Libeller informs us in *Italicks* in p. 59. Indeed this whole account ſhould have been printed in that letter, as a *remarkable* proof that the Jeſuits ſpare no pains, and think no trouble too much to reclaim ſuch of their brethren as have forſaken them, let their demerit be ever ſo great, and conſequently contradicts, point blank, what this writer, as inconſiſtent with himſelf as with truth, aſſerts elſewhere (in pages 31, 32, 33.) *viz.* that *I negociated about being re-admitted into my order for ſeveral years without ſucceſs; that I was obliged to bribe them with all I was worth to receive me again*, and *that they did not comply with my requeſt, tho' they no longer queſtioned my ſincerity, till three whole years after I had given them a ſatisfactory proof of it.*

I have obſerved above, and appealed to every Jeſuit for the truth of that obſervation, that no man can be *turned out* of the order in which he has made his laſt vows, and that, if he apoſtatizes, the order is bound to receive him again whenever he offers to return. Now as the Jeſuits did not, according to the Libeller's own account, receive me again into the Society at the time of the above-mentioned agreement with Mr. *Hill*, but three years after, it evidently follows from thence, that at the time of the agreement I did not intend to return or to be reconciled to the order, and conſequently that it was with no ſuch intention that I made it. In ſhort, the order is bound to receive me the moment I offer to return: they did not receive me at the time of the money-tranſaction,

tion, therefore I did not at the time of that tranſaction offer to return.

The Papiſts pretend, that I was reconciled to their Church in 1744; but the Libeller better informed than they, or rather thinking it will better ſerve the preſent purpoſe of his malice, will not allow me to have ever quitted that Church, and ſays, that I was *only reconciled to the order in the latter end of* 1744, *or in the beginning of* 1745. But had I been reconciled to that Church, I muſt have been preſent at Maſs on *Sundays* and Holy-days, in compliance with one of her chief precepts; had I been reconciled to the order, I muſt have ſaid Maſs not only on *Sundays* and Holy-days, but every day, agreeably to the laws of the ſociety. But I challenge all Papiſts, prieſts, and Jeſuits, to ſay they ever ſaw me any where at Maſs, or were preſent when I ſaid it, during the time I am ſuppoſed to have been reconciled to the Church and the order. On the contrary, it can be proved by many unexceptionable witneſſes, that in that very time I ſpoke with all the abhorrence I had ever done before of the Popiſh religion; that I continued to join in communion with the Church of *England*, and even received the Sacrament in that Church, as the Clergyman, who adminiſtred it to me, is ready to atteſt.

I might add, that if I had been *turned out of the order for the irregularities of my conduct*, as is aſſerted by the author of the libel, I could not have thought nor entertained the leaſt hope of being ever admitted again into the ſociety, it being a law with the Jeſuits, as every Jeſuit well knows, and a law that has in no ſingle inſtance yet been diſpenſed with from the foundation of the order to the preſent time, *never to re-admit thoſe into the ſociety who have once been diſmiſſed before their laſt vows, or after them, by the authority of the Pope.* But I have waſted already

ready too much of my time in confuting this driveler's abſurd and ridiculous notions (*m*), and every reader is, I apprehend, fully convinced that it was not with a deſign of REGAINING *the favour of the order*, or *engaging them to re-admit me into the ſociety*, that I made the above-mentioned bargain with Mr. *Hill*, or, as the Libeller will have it, with the Provincial, but merely becauſe he agreed to pay me better intereſt for my money than any-body elſe was willing to allow me: and conſequently that it can no more be concluded from my agreement with him, that I intended to return to the Popiſh Church or the order, than it could be concluded from my making the ſame bargain with a *Mahometan* or a *Jew*, had I happened to make it with either, that I intended to embrace the *Mahometan* or the *Jewiſh* religion.

As for the *Bond* or *Security* for the payment of the intereſt, on which the author of the libel ſeems to lay great ſtreſs, it matters little whoſe it was. In the letter of *J. P—z*, who ſucceeded Mr. *Hill*, it is only ſaid, page 64, that I *had a bond*: the Libeller ſays it was Mr. *Shirburn*'s, though the Jeſuits have not ſuffered him to make it public. But be it Mr. *Shirburn*'s, or even *the moſt Reverend Father* Rez's, it can be no proof, as I have ſhewn, of any intention or deſire in me of being reconciled either to the Church or the order; nay it proves quite the contrary. For as all private property is baniſhed from religious communities by the vow of poverty, a vow that every man is bound to make upon his being admitted into thoſe communities, I could not but know that the bond would be null

(*m*) Abſurd and ridiculous indeed! for he ſeems to have no other idea or notion of a religious or monaſtic order than he has of a club here in *England* at a tavern or a coffee-houſe, whereof every member may be turned out and again taken in at pleaſure by the chairman and the reſt of the members.

the

the moment I returned to the order. To what purpoſe therefore ſhould I have required one, if I really deſigned to return? Every man muſt be ſenſible it would, in that caſe, have been the height of folly in me to aſk a bond, and in them the height of folly to grant me one. In ſhort, my requiring a bond for the payment of an annuity, *during my life*, which bond I knew would be null the moment I was reconciled to the order, is a convincing proof that at the time I demanded it I had no intention of being reconciled to the order, as long as I lived. Beſides, if I had wanted nothing ſo much as to convince the Jeſuits of my ſincerity, inſtead of inſiſting upon Seven *per cent.* for my money, and a bond for the payment of that intereſt, I ſhould have demanded no intereſt at all, which indeed would have been a *ſatisfactory proof* of my ſincerity. But ſurely no man of ſenſe can think that the Jeſuits would have looked upon my letting them have a ſum of money at Seven *per cent.* intereſt, during my life, (eſpecially as I required a bond for the payment of it, not truſting them without one) *as a ſatisfactory proof that I was ſincere in my deſire to be readmitted into the order*, though they had never ſeen me aſſiſt at any function of the Popiſh religion, nor perform any.

Before I diſmiſs this ſubject, I ſhall take notice of one circumſtance more relating to this money-tranſaction, that would alone ſufficiently clear me, were every other proof wanting, from any wicked deſign in that affair. I acquainted my Proteſtant friends with it, as can be proved by ſeveral unexceptionable witneſſes. One of them in particular, a Gentleman of high rank in his Majeſty's navy, obſerving how groſsly and maliciouſly that tranſaction is miſrepreſented in the libel againſt me, declared that he was no ſtranger to it, and that he had heard the late Lord *Aylmer*, with whom he was intimately acquainted,

quainted, frequently tell me that I had acted therein *indiscreetly*, since such a transaction might one time or other be represented to my prejudice. What his Lordship foresaw is come to pass. But I defy malice itself to make good any other charge besides that of *indiscretion* against me. The author of this libel has indeed had malice enough to attempt it; but instead of succeeding in the attempt, he has exposed himself, as I have proved, by the many gross absurdities he has advanced on the subject, to the contempt and the laughter even of those whose cause he has undertaken. That I acted *indiscreetly* in thus laying myself open to the malice and malignity of my enemies, both Popish and Protestant, the event has sufficiently shown. For as forgeries have, generally speaking, some foundation in truth, the Jesuits have improved the money-transaction, the only thing they knew of me at the time, into the ground-work of the letters they forged in my name, and of all that is said in them. But in the second part of this my defence, which is ready for the press, I shall demonstrate these letters to be as impudent, as absurd and barefaced a forgery (if false facts, false dates, and improbabilities bordering on impossibilities, are marks of forgery) as *Rome*, or the emissaries of *Rome*, ever attempted to impose on mankind: so that the world must either reject them as supposititious, or receive as genuine every spurious piece the mother of lies has brought to light out of her dark and inexhaustible magazines to this day.

I shall close this part of my defence with the promised vindication, p. 99, of my deceased friend Dr. *Aspinwall*'s character, as unjustly, as ungeneroully arraigned of Popery, by the author or the authors of this libel, when he is no more in a condition of clearing himself from so foul and so groundless a charge. This duty I owe to his memory, in justice, in gratitude,

and

and in honour: in juſtice, becauſe I knew him, ſo far as any thing of that nature can be poſſibly known, to be a ſincere Proteſtant; in gratitude, becauſe I am in ſome meaſure indebted to him for my being a Proteſtant; in honour, becauſe it is on account of his connection with me, and to defame more effectually my character, that his alſo has thus been impeached. But before I enter upon this taſk, I muſt inform the reader that it is from an untruth they have taken occaſion to bring that worthy clergyman in as a party in their charge againſt me, pretending to *have heard that to ſome of my friends I had ſaid that I abjured the errors of Popery upon my arrival in* England *to Dr.* Aſpinwall. This they may have dreamt, or, more probably, invented, as they dreamt or invented that *I had told a worthy Divine of high rank that I had aſſiſted Dr.* Aſpinwall *during his laſt illneſs* (ſee above, p. 99.); but they never could hear it; and I challenge them to name the perſon of whom they heard it, or any of my friends to whom I ſaid it. For I never pretended to have abjured Popery, nor did I think it neceſſary to abjure it any otherwiſe than by withdrawing from all communion with that Church, by declaring to the whole world my diſapprobation and diſbelief of ſome of her favourite doctrines, which I did, as ſoon as I had an opportunity of doing it, (ſee above, p. 36—39.) and by joining in communion with the Proteſtant Church of *England*. I ſhould be glad to know in what more ſolemn and effectual manner I could have abjured the errors of Popery.

But to return to Dr. *Aſpinwall*: had that pious and worthy Divine been no-ways connected with me, the Libeller would have ſuffered him to reſt undiſturbed in his grave. But being informed, while he made it his buſineſs to inquire into every action, both public and private, of my life, into

all my friendſhips, connections, correſpondences, nay and into my very thoughts and intentions, that I lived in the greateſt intimacy with Dr. *Aſpinwall* almoſt from the time of my arrival in *England* to the hour of his death, he thought that if he could perſuade the world that Dr. *Aſpinwall*, who had been a Jeſuit as well as myſelf, was a man of no principles, that he lived a hypocrite, and died a Papiſt, he would thereby greatly corroborate his charge againſt me. Having therefore firſt taken care to acquaint himſelf with the time of the Doctor's death, as well as with that of his wife's, and finding that he died twenty-four and ſhe ſixteen years ago, he flattered himſelf that nobody would be ſtill living capable of authentically contradicting any calumnies he ſhould publiſh againſt the deceaſed, and that he ſhould pleaſe by it ſuch of his friends as are deſirous by any means to blacken all thoſe who dare to quit the Church of *Rome* and turn Proteſtants. Theſe are the words of the Libel:

To do B——r *juſtice on this point, I muſt own that I have heard, that to ſome of his friends he hath ſaid that he abjured the errors of Popery upon his arrival in* England, *to Dr.* Aſpinwall. *I hope for his own ſake, this is not true; becauſe to mention his acquaintance and connection with Dr.* Aſpinwall, *will never ſerve any purpoſe, but to confirm the charge brought againſt him. Dr.* Edward Aſpinwall, *had originally been a* Jeſuit, *but, upon giving what Biſhop* Gibſon *thought to be ſatisfactory proof of the ſincerity of his converſion, he was, by the patronage of that learned and worthy Prelate, made Prebendary of* Weſtminſter, *and Sub dean of the* King's Chapel. *Thus honoured, as a ſincere convert to the Church of* England, *Dr.* Aſpinwall *died on the 3d of* Auguſt 1732, *a faithful ſon of the Church of* Rome. *This fact was notorious at the time, and Mrs.* Aſpinwall *made no ſecret of her huſband's dying ſentiments, and, being a*

good

good Proteſtant, would not permit a Prieſt *to adminiſter* Extreme Unction *to the Doctor, who deſired it. I ſhould be ſorry to find that Mr.* B——r *acquainted no other Divine of the* Engliſh *Church with his abjuration of* Popery. *But I am much more ſorry to find, that, not many months ago, Mr.* B——r *told a very worthy Divine of high rank in our Church, with whoſe friendſhip he hath been honoured, that he himſelf, and Mr.* Barton, *then Curate of* St. Ann's *(but who had alſo been a* Popiſh *prieſt) attended Dr.* Aſpinwall *during his laſt illneſs. I fear that by this declaration Mr.* B—r *will increaſe the ſuſpicions which had been entertained before by many concerning his own faith, without convincing any one, as he intended it ſhould, that* Aſpinwall *did not die a Papiſt. I ſhall only add, that it is well known that the* Aſterics *which now ſtand in Dr.* Middleton's *Letter to Mr.* Venn, *in the firſt volume of the octavo edition of the Doctor's works, p.* 421. *were filled up, in the MS. with ſome remarks on* Aſpinwall's *return to Popery.*

Would not one imagine that this candid writer, this *lover of truth*, who *advances nothing but upon the moſt unqueſtionable authorities*, was warranted by ſuch authorities in ſo heavy a charge? And what opinion muſt the world entertain of his candour, of his veracity and love of truth, if it ſhould be made undeniably to appear, that what he ſo poſitively aſſerts and publiſhes to the world as an undoubted truth is a mere invention, or a tale without any other foundation but that of a bare hear-ſay, or of a flying report ſpread abroad he knows not by whom, and abſolutely falſe? Now that this is the caſe, that Dr. *Aſpinwall* lived a ſincere Proteſtant from the time he quitted the Church of *Rome* and the order of the Jeſuits to the hour of his death, can be proved beyond all poſſibility of doubt. The Libeller knew, as I have obſerved above, before he ventured to publiſh this ſcandalous tale, that

Mrs. *Aſpinwall* died ſeveral years ago, and conſequently that ſhe could not contradict him: and he has, therefore, like a true Inquiſitor, brought her in as an evidence againſt her huſband. But though ſhe is no more, *fortunately for the cauſe of truth*, and unfortunately for the publiſher of ſo notorious a falſhood, ſeveral perſons of unexceptionable characters and unqueſtionable veracity are ſtill living, whoſe long friendſhip, and intimacy with Mrs. *Aſpinwall* to the hour of her death, would not have ſuffered her to conceal from them what ſhe is ſaid, by the Libeller, to have made no ſecret of to the world.

In confutation of that *Popiſh fable* (*n*) revived by the Libeller, and impoſed upon his readers as an undoubted

(*n*) I call it a *Popiſh fable*, for ſuch fables are ever invented and propagated by Papiſts, to diſcredit thoſe who have preſumed to leave them, and deter others from following their example; and it is not at all to be doubted that the fable of Dr. *Aſpinwall's* dying a Papiſt, which the Libeller, like a *ſincere Proteſtant*, triumphs in as an inconteſtable truth, was invented and ſpread abroad by them. For their Prieſts pretend that no man ever abandoned their Church who had not firſt abandoned himſelf to all manner of vice; that the converts from the holy Catholic and Apoſtolic Church of *Rome* to Proteſtantiſm are all Hypocrites actuated only by human motives; that the prejudice of education alone can make a true Proteſtant; and that all, who leave them, return ſooner or later to the boſom of the Church, which they pretend to abjure. This their prieſts inculcate to the illiterate among them, and thus keep them ſteady in their own faith, the faith which, as they ſay, even thoſe chuſe to die in, who have been ſo wicked in their lifetime as outwardly to forſake it. And it is the viſible drift of this remark, and indeed of the whole libel, to confirm what the Papiſts ſay on that head, and prejudice Proteſtants againſt converts from Popery in general, as if education alone could make a true Proteſtant, as it makes a true *Jew*, or a true *Mahometan*, and the *Cranmers*, the *Latimers*, the *Hoopers*, the *Ridleys*, with the reſt of the firſt Reformers, who were educated in the Popiſh religion, had all lived Hypocrites, and died Papiſts. What a mean opinion has this writer imbibed of the Proteſtant religion, by herding

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undoubted truth, I might produce the teſtimonies of ſeveral perſons that no man could object to, but ſhall content myſelf with thoſe of two only, who have been for the greateſt number of years intimately acquainted with the Doctor, as well as with his wife: theſe are Mrs. *Sydall* and Mrs. *Dethamps*; and the evidence they have given, and are ready, if required, to confirm upon oath, is as follows:

"Mrs. *Mary Sydall* of *St. James's Place*, in the "pariſh of *St. James's*, relict of Dr. *Elias Sydall*, "late Biſhop of *Glouceſter*, declares, and is "ready to confirm upon oath, that ſhe was in"timately acquainted with Dr. *Aſpinwall* and his "Lady from the year 1717, and had a continued "friendſhip with them to the time of their deaths; "ſhe further declares, that ſhe never heard the leaſt "intimation of his not being a ſincere convert "from Popery; that ſhe herſelf does believe him "to have been very ſincerely ſo; and that her inti"macy and friendſhip with Mrs. *Aſpinwall*, who "died with her hand in her's, was ſuch, that ſhe "verily believes it impoſſible for Mrs. *Aſpinwall* "to have entertained the leaſt ſuſpicion of Dr. "*Aſpinwall*'s not being a ſincere Proteſtant, with"out having communicated it to her; and ſhe

ing with Papiſts? In the Church of *Rome* there are many who maintain that no man of learning can be a good Proteſtant, and conſequently that the Proteſtant Divines write againſt their conſciences, and defend doctrines which they know to be falſe. And will the Libeller agree to this too out of complaiſance to his new friends? To conclude; if there are arguments in favour of the Proteſtant religion as oppoſite to Popery, that carry conviction with them, as there certainly are, tho' the Libeller ſeems to queſtion it, why may not a Papiſt, who dares to attend to them, be convinced by them, and become a *ſincere Proteſtant*? That this was the caſe of Dr. *Aſpinwall*, and conſequently may be that of many others, ſhall be undeniably ſhown, tho it was not the caſe of a *Jurieu* or a *Bray*.

"further

"further says, that Mrs. *Aspinwall*, on the con-
"trary to the last moments of her life, always
"spoke in terms of the greatest respect and regard
"of Dr. *Aspinwall*, and that she verily believes
"Mrs. *Aspinwall*, whose integrity no one ever
"doubted, would not have done any thing on any
"account whatever, she could have thought Dr.
"*Aspinwall*, had he been living, would have dis-
"approved; that in particular, Mrs. *Aspinwall*
"lay a month in her last illness, and was very
"chearful and resigned, and during all that time,
"in which she did whatever was necessary to ad-
"just her worldly affairs, shewed no symptom of
"having any uneasy thoughts with respect to Dr.
"*Aspinwall*, but always spoke of him with the
"greatest regard and affection, and seemed very
"desirous of ending her days that she might be
"with him, and ordered herself (tho' she knew
"the breaking the ground in *Westminster-Abby*
"would be attended with too great an expence for
"her circumstances) to be buried in the same
"grave: Mrs. *Sydall* further declares, that she
"often heard Dr. *Aspinwall* converse with Bishop
"*Sydall* on topics of religion, which they frequent-
"ly did for hours together, and that Dr. *Aspin-*
"*wall*'s sentiments always were those of a true
"Protestant, and that he was ever esteemed such
"by the Bishop: every particular of the above
"Mrs. *Sydall* can safely confirm upon oath, as she
"knows every particular to be true.

"4 *Dec.* 1756. MARY SYDALL."

"Mrs. *Sarah Dechamps*, wife of Mr. *Peter Dechamps*,
"an eminent upholsterer and undertaker, of *Comp-*
"*ton Street*, in the parish of St. *Ann's Soho*, is ready
"to make oath that she was about nine years old
"when she was first taken as a companion by Mrs.

" *Freeman*, daughter of Sir *Ralph Freeman*, who about " a year afterwards was married to Dr. *Edward Aſ-* " *pinwall*; that ſhe the ſaid Mrs. *Dechamps* conti- " nued to live with Dr. *Aſpinwall* and his lady to " the day of the doctor's death, and afterwards " with the widow till her death, being in all about " thirty years; that the ſaid Mrs. *Aſpinwall* left " the ſaid Mrs. *Dechamps* ſole executrix and heir " to her whole fortune, except 400*l.* left to a " niece of the doctor's; and during the time of " Mrs. *Dechamps*' knowledge of Dr. *Aſpinwall*, " ſhe is very ſure from many circumſtances, ſome " of which ſhe will mention more particularly " hereafter, that he was a very pious man, a very " ſincere convert from Popery, and a very zealous " Proteſtant; that his greateſt intimacy was with " Dr. *Haley*, chaplain to queen *Anne*, Dr. *Bradford*, " dean of St. *Peter's Weſtminſter*, Dr. *Sydall*, biſhop " of *Glouceſter*, Dr. *Gibſon*, biſhop of *London*, Dr. " *Trimnell*, biſhop of *Norwich*, Dr. *Tenniſon*, arch- " biſhop of *Canterbury*, and Dr. *Samuel Clarke*: " and the ſaid Mrs. *Dechamps* further declares, " that no known Papiſts either of the prieſthood " or laiety, except for a year or two one ſingle " lady, a relation of Mrs. *Aſpinwall*'s, was ever " admitted to the acquaintace of the doctor or his " lady; and that they were even ſo cautious of " admitting any, that upon Mr. *Bower*'s being firſt " introduced to Dr. *Aſpinwall* ſoon after his come- " ing into *England*, the ſaid Mrs. *Dechamps*, by " Mrs. *Aſpinwall*'s deſire, ſtood with her at a " glaſs door to obſerve all that paſſed at that inter- " view: Mrs. *Dechamps* farther declares, and is " ready to make oath, that during his life-time he " was applied to by his brother *Francis Aſpinwall*, " a dealer in *Mancheſter* goods at *Wigan* in *Lanca-* " *ſhire*, to be godfather to a child of his, and that " he abſolutely refuſed to ſtand upon any other

" terms

" terms than the child's being permitted to be " brought up in the Proteſtant faith; and that if " the brother would conſent to that, he the ſaid " Dr. *Aſpinwall* would engage himſelf to educate " the child: this child, upon an agreement, ac- " cordingly was educated at the charge and under " the direction of the doctor; was bred a Prote- " ſtant, is now living, married to Mr. *Richard* " *Finch* a Proteſtant of *Wigan* in *Lancaſhire*, and " is the niece to whom the ſum of 400*l.* above- " mentioned was left: he likewiſe cauſed a bro- " ther of the ſaid niece to be educated in the ſame " faith, in which he died under age: he likewiſe " attempted to have a ſiſter's children bred Prote- " ſtants, but could not ſucceed. His zeal for Pro- " teſtantiſm extended beyond his relations, and " he was the perſon who converted Mrs. *Griffith* " who had been dreſſer to queen *Anne*, and " was bred a Roman Catholic, but who was by " Dr. *Aſpinwall's* means rendered a ſincere Prote- " ſtant, and who, as Mrs. *Deshamps* is informed, " died ſuch at *Blackheath* in the year 1742: on " this occaſion Dr. *Aſpinwall* wrote a book, intit- " led, *A preſervative againſt Popery*, in order to " clear that lady's doubts, which book was print- " ed at the earneſt entreaty of Dr. *Trimnel*, bi- " ſhop of *Norwich*, and Dr. *Tenniſon*, archbiſhop " of *Canterbury* (*o*). Mrs. *Deshamps* further de- " clares,

(*o*) Dr. *Aſpinwall* recommended this Book, or rather Pamphlet, to me when I was firſt acquainted with him, and I read it with the greateſt ſatisfaction. I have loſt the copy he gave me about thirty years ago, and never have been able to procure another. The book contained an account of the points that were debated, at the requeſt and in the preſence of Mrs. *Griffith*, by her Popiſh Prieſt and Dr. *Aſpinwall*, with the arguments alledged on both ſides. In that diſpute truth, ſupported by one well acquainted with all the ſubtle ſhifts and ſubterfuges of it's enemies, prevailed in ſo convincing a manner over error, that

" clares, that during Dr. *Aſpinwall*'s laſt illneſs, " ſhe lived conſtantly in the houſe with Dr. *Aſpin-* " *wall* and his lady, and conſtantly attended him, " and that nobody came, nor offered to come near " him during that illneſs, but perſons whom ſhe " knew and were known to be Proteſtants; that " to her and Mrs. *Aſpinwall*'s certain knowledge " he profeſſed to die, and as far as a point of that " nature can be known, actually died a Proteſtant; " that the Reverend Mr. *Barton* of St. *Anne*'s at- " tended him in his laſt illneſs; that he ſaid the " prayers of the Church of *England* for the ſick " in his room before he died; and that after Mr. " *Barton* had finiſhed the prayers, Dr. *Aſpinwall* " returned him thanks for his kind office. Mrs. " *Deſchamps* is ready to make oath, that the aſſer- " tion contained in page 28 of the pamphlet en- " titled *Six Letters from* A—d B——r, *&c.* viz. " *that Mrs.* Aſpinwall *made no ſecret of her hu-* " *band's dying ſentiments, and being a good Prote-* " *ſtant, would not permit a prieſt to adminiſter Ex-* " *treme Unction to the doctor who deſired it*; if it " means that the dying ſentiments of Dr. *Aſpin-* " *wall*, which Mrs. *Aſpinwall* is ſaid to have made " no ſecret of, were ſentiments of Popery, the " aſſertion is a moſt impudent calumny and lie; and " ſhe is further ready to declare upon oath, that " Dr. *Aſpinwall* never made any requeſt to have " Extreme Unction adminiſtered, and that no " prieſt ever applied to adminiſter it, and that this " part of the aſſertion is equally falſe and mali- " cious; ſhe likewiſe declares that Mrs. *Aſpinwall* " outlived her huſband about nine years, that ſhe,

Mrs. *Griffith* yielded, joined in communion with the Church of *England*, and, without *renouncing* or *abjuring* any otherwiſe than of *Rome*, lived and died, as all Lord *Aylmer*'s family well know, a *very ſincere Proteſtant* in her houſe on *Blackheath* on the 24th of *April* 1747.

"Mrs. *Dechamps*, lived with her as her compa-
"nion to the hour of her death, and that, during
"that time, ſhe is as ſure as it is poſſible to be of
"any fact, that Mrs. *Aſpinwall* always reflected on
"every action of any conſequence of her life, on
"what her huſband would have choſen had he
"been living; and that, ſo far from mentioning
"his dying ſentiments to have been, as aſſerted
"in the pamphlet, ſhe always reflected with plea-
"ſure on the ſerenity with which he profeſſed the
"Proteſtant faith, and the ſincerity and ſatisfaction
"with which he died in it.

"Mrs. *Dechamps* further declares, that Mrs.
"*Aſpinwall* being confined to her room, by her
"infirmities, for the ſpace of four years before her
"death, that Mr. *Barton* adminiſtered the ſacra-
"ment to her four times a year, according to the
"rites of the Church of *England*, and ſaid the
"Church of *England* prayers; that in her laſt
"illneſs ſhe deſired to receive the ſacrament at his
"hands, but that he himſelf was taken ill, and
"died before her; no other perſon but this Mr.
"*Barton* ſaid any prayers to Dr. *Aſpinwall* during
"his illneſs. Mrs. *Dechamps* further ſays, that
"the ſaid Mr. *Barton* was eſteemed by Dr. and
"Mrs. *Aſpinwall*, as well as by Dr. *Pelham* of St.
"*Anne*'s, a very ſincere Proteſtant, and a man of
"exemplary piety, and that it was on that conſi-
"deration that Mrs. *Aſpinwall* choſe him to admi-
"niſter the ſacrament to her.

"Mrs. *Dechamps* challenges the author of this
"ſcandalous Remark to avow it by ſetting his
"name to it, and is very ſure ſhe could brand him
"for a villain and liar in the face of the world.

"18 *Dec.* 1756. SARAH DECHAMPS."

Can

Can any man poſſibly imagine that if Mrs. *Aſpinwall* had *made no ſecret of her dying huſband's ſuppoſed ſentiments* to the world, ſhe would have concealed them from two perſons (not to mention ſeveral others as I might) with whom ſhe had lived in the greateſt friendſhip and intimacy for ſo many years to the hour of her death; that ſhe would have made a ſecret of them to her intimate friends, and told them to every body elſe!

Tho' the teſtimonies of two ſuch unexceptionable witneſſes be fully ſufficient to vindicate the character of my deceaſed friend, as unjuſtly as boldly attacked by his and my enemies, the enemies of all who quit the Popiſh and embrace the Proteſtant religion, I cannot help adding the evidence of one more, capable alone of convincing the whole world that Dr. *Aſpinwall* died a *ſincere Proteſtant*, viz. that of Dr. *Aſpinwall* himſelf ſpeaking even after his death as a *ſincere Proteſtant*. And here I muſt beg leave to inform the reader, that being in the country, at the diſtance of forty miles from *London*, when Dr. *Aſpinwall* was taken dangerouſly ill, the Reverend Mr. *Barton*, who attended him in his illneſs, acquainted me by a letter, he wrote at his requeſt, with the danger he was in, and begged I would haſten to town, my dying friend having expreſſed a great deſire to ſee me before he died. Upon the receipt of that letter I flew to Town, and entering his lodgings in *Pall-Mall*, found Mr. *Barton* reading to him the prayers for the ſick out of the *Common-Prayer-book*. He had written an Expoſition of the epiſtle of St. *Paul* to the *Romans*, and it was chiefly to recommend that work to me that he deſired to ſee me. He told me that it had coſt him a great deal of pains and time, as I well knew, that, had he lived, he would have publiſhed it himſelf, but as in the mean time it had pleaſed God, to whoſe will he was perfectly reſign-

ed, to take him out of this miſerable world, he wiſhed I would publiſh it after his death, and ſhould therefore deſire his wife to deliver the manuſcript to me. I took my leave of him after I had been about half an hour with him, and I ſaw him no more; for tho' he did not appear to me to be in any immediate danger, he died that night or the next day. The manuſcript was conveyed to me by Mrs. *Aſpinwall* after her huſband's death. I have not indeed publiſhed it for reaſons that men of judgement and learning have acquieſced in, but it is ſtill in my poſſeſſion, all in the Doctor's own hand-writing, and I am ready to ſhow it to ſuch as are deſirous to ſee it.

The ſentiments contained in this work are undoubtedly Dr. *Aſpinwall*'s *dying ſentiments*. Let us therefore ſee whether they are the ſentiments of one, who *died a faithful ſon of the Church of* Rome, or thoſe of a *ſincere Proteſtant*. In page 14. he writes thus: *And here I beg leave to obſerve, that the* ROMAN SECT, *and all others, who peremptorily ſhut up the Divine mercy from thoſe, that run not the whole length of their dogmatical decrees and mere human deciſions of faith, ſeem to act upon no better a principle, viz.* than that of the *Jews*, who imagined that God was the God of the *Jews* only. In page 15. *God farther ſeverely charged them (the* Jews), Exod. xx. 4. *that they ſhould not make to themſelves any graven image*, &c. *which moſt indiſputeably condemns the* IMAGE-WORSHIP *of the* CHURCH OF ROME, *&c. And it is but a poor, and idle, and a cavilling ſhift they are put to, when they ſay they do not bow down to thoſe images to adore them, but only to honour and worſhip them. For is not this trifling with ſo high and important a command?* &c. In page 19. *Papiſts have no more authority or foundation for the apotheoſis or canonizing of ſaints, for their doing religious honours to them, or beſeeching their interceſſion or mediation*

ation

ation at the throne of Grace, than had the Caldeans, Greeks, *and* Romans; *the Scriptures being as to this utterly ſilent: and therefore I do not ſee why, upon this foot, they are not equally criminal.* I might produce many other paſſages of the like tendency, but ſhall only tranſcribe one more Page 53. *If at any time the ſpirit of heatheniſm was reſtleſs and active in interrupting the public tranquility, and ſtruggling to recover the empire it had loſt, it was no doubt both juſt and neceſſary to ſuppreſs its malevolent rage in its firſt eruption, and ſtill keep it under a ſtrong curb of powerful and legal reſtraints. Which is ſometimes the eaſe of the* ROMANISTS *under the* Britiſh *Government, when they cannot or will not ſit quiet under the private indulgence of their religious worſhip, as other diſſenting congregations do, but lay hold of all opportunities in ſeaſon and out of ſeaſon, to contrive plots and wicked deſigns to overturn our* HAPPY SETTLEMENT IN CHURCH AND STATE, *and re-inſlave the nation under the foreign yoke of religious tyranny and arbitrary impoſitions, the* Engliſh *Legiſlature very juſtly and very wiſely may find itſelf obliged to keep them under ſome diſcouragements, and double their contributions to public ſums, not, as they very falſely and very wrongfully exclaim, on account of their religious profeſſion* (THOUGH THAT, IF ANY, CALLS FOR SUCH RESTRAINTS), *but purely for the ſake of their wiles and factious endeavours and attempts to embroil us in inteſtine troubles, in order to deſpoil us of all that is comfortable and dear in life, our religious and civil rights, properties, and liberties. In ſuch caſes as theſe are, where the public tranquility and ſafety lies at ſtake, the wiſdom of the ſupreme magiſtrate is juſtly called upon to make uſe of the temporal ſword entruſted to him, to compreſs or prevent all ſeditious attempts,* &c. *But I do not know of one paſſage in the whole Sacred Records that gives countenance to the ſuppreſſing of any religious doctrines, purely as ſuch, by the means of civil and external com-*

pulſion

pulsion (*p*). Such were the dying sentiments of Dr. *Aspinwall*.

And now that I have made it undeniably appear, that Dr. *Aspinwall* lived and died a sincere Protestant, and consequently that to say *he died a faithful son of the Church of* Rome, is a groundless, wicked, and malicious calumny, I call upon those, who have published it to the world as an undoubted truth, publicly to retract what they have so publicly and so positively asserted. Whoever they are, I need not inform them, that to rob a man after his death of the good name he had deservedly acquired in his lifetime, is highly immoral, and that he, who has injured another in his reputation, either by inventing tales to blacken it, or confirming and spreading those invented by others, is no less bound in justice and conscience to make reparation by publicly unsaying what he had publicly said, than he, who has injured another in his fortune, is bound

(*p*) I find some notes relating to the doctor's work written on the back of the following letter from an honest and well-meaning clergyman.

" *Brother* ASPINWALD,

" The bearer hereof Mrs. *S*———, a clergyman's widow, " and my acquaintance, lies under the misfortune of having " had her daughter seduced by some Popish emissaries from " the Church of *England*, wherein she was born and bred up. " As this misfortune is of the greatest grief to her at present, " so it will be the greatest comfort to have her reclamed: and " therefore desire you will allow her the favour to wait upon " you with her daughter, in hopes that your arguments may " prevail upon her to this good purpose, if she will lend ear, " and be not utterly and irrecoverably hardened in her error. " This great work of charity will be always acknowledged by " her and her relations as such, and more especially by

Your obliged brother

" *Oct.* 13, 1717. I—— G———."

Dr. *Aspinwall* was, it seems, the person to whom, as one well acquainted with the tricks of the Popish priests, and their sophistry, recourse was had in such cases by his brethren and others.

to

to reſtore what he had unjuſtly taken away, If they refuſe to comply with this moral and Chriſtian duty, they will have no reaſon to complain of their being deſpiſed by the whole world, as men of no principles religious or moral. But whether they comply with it or not, it is enough for me to have ſhown what ſort of men I have to deal with, men ready to adopt, to foſter and proclaim, as unqueſtionable truths, whatever lies the malice of Papiſts can invent to defame any of thoſe who have left them, and by that means deter others from following their example. Whether they, who ſecond them therein, act the part of friends or of enemies *to the Proteſtant religion, to their country, their king, and the inhabitants of* Great Britain *in general*, let the world judge.

APPENDIX.

APPENDIX:

CONTAINING

The LIFE of JAMES REIHING, a Jesuit, who embraced the Protestant Religion, and died in that Faith.

[As my readers may not all be possessed of *Bayle's Historical Dictionary*, I have here transcribed out of that work the Life of this Jesuit, with such of that learned writer's notes as are apposite to the present subject. The reader will find that *Reihing*'s case bears, in many particulars, a near resemblance to mine.]

JAMES REIHING, Professor of Divinity at *Tubingen*, was born at *Augsburg* in the year 1579, of one of those antient families called *Patrician*. He performed his studies at *Ingolstad*, and his masters were very much pleased with the progress he made in them. Having attained the age in which the antient *Romans* had the *Toga Virilis* given them, he made a vow to take the habit of a Jesuit, if he should recover of a dangerous sickness that he laboured under. He recovered, and performed his vow, though his Mother opposed it. He made his noviciate at *Landsberg*, and became afterwards very famous in his order. He taught classical learning at *Inspruc*, and Philosophy and Divinity at *Ingolstad*; which he did with so good success, that the General *Aquaviva* thought him worthy of being made Doctor of Divinity. He was promoted to this degree at *Dillingen*, and from that

time he found himself possessed with a new zeal for the defence of the Church of *Rome*: so that his superiors appointed him *Aulic* Preacher to *Wolfgang-William* Duke of *Newburg*, who had then forsaken the Protestant religion; and they charged him to write against that Religion. He studied night and day for arguments to overthrow the confession of the *Lutherans*; but because his adversaries alleged continually the Scripture against him, he thought himself obliged to consult that Holy Book, and to keep to it, in order to draw from thence, if possible, such arms as he wanted to maintain that Combat. This study made him sensible that he defended an ill cause, and therefore he quitted his employment, and retired to the Court of *Wirtemberg*, where he embraced *Lutheranism*. He was made Professor of Divinity at *Tubingen*, Preacher in ordinary, and Director of a College. He discharged the duties of those places with great capacity, and published some books that met with a good reception. The Jesuits made use of promises and allurements of every sort, to bring him back again [C], but all was

[C] *The Jesuits made use of promises and allurements of every sort to bring him back again.*] The more the Protestants gloried in the conversion of so famous a man, the more the Jesuits were sorry for the loss of him. He had acquired the esteem of the society by his good life, eloquence, and learning, and therefore the whole order was afflicted at his change of religion, and they left no stone unturned to regain him. Father *Keller* promised him all sorts of advantages, and a full liberty of returning to the Jesuits, or of being a canon, or of living a secular life. He gave him a *charte blanche*, and engaged his word that his superiors would ratify whatever he should promise him. *Conrad Reibing*, a Jesuit, who was rector of a college at *Augsburg*, and brother to our *Reibing*, wrote to him continually, and exhorted him to return into the bosom of the Church; several other Jesuits did the same. *Christopher Grenzing*, his provincial, was the first who endeavoured to bring him back; he promised him that the society would be merciful to him. Even *Mutius Vitelleschi*, general of the Jesuits, took care to let him know, with a thou-

was in vain; he deſpiſed their flatteries, as well as the ſlanders which they ſpread againſt him [D]. He

ſand proteſtations of ſincerity, that he would be received with open arms, and that he would not be dealt with as *Marc Antony de Dominis* had been, but in a moſt cordial manner. *Reibing* did not truſt to thoſe promiſes, or rather *he was ſo fully perſuaded that the Church of* Rome *was not a good church, that he perſevered conſtantly in the Proteſtant religion.* The Jeſuit *George Sangelin*, confeſſed in ſome printed pieces, that the loſs of ſuch a man was very prejudicial to the ſociety. There is ſcarce any religious order that has afforded fewer proſelytes to the Proteſtants, than that which *Reibing* quitted: this conſideration encreaſed the ſorrow of the Jeſuits inſtead of leſſening it. The following words will ſhew you, how much the Proteſtants triumphed on account of ſuch a ſingularity——*I need not tell you how great and admirable, nor how ſingular and unexpected this event is. That a regular prieſt, a father of the* Ignatian *ſociety, ſhould retire to the camp of the* Evangelicans, *whom he had hitherto oppoſed with all his might*; *or, to ſpeak in plainer language*, that a Jeſuit ſhould turn Lutheran, *is a thing highly remarkable, and worthy of eternal record*; *a thing, the praiſe of which ſhall fatigue the genius's of many ages to come, and even tire the remembrance of poſterity*; *a thing, which never any man had either heard or ſeen before* (a). *France* has afforded very few ſuch examples: there was one in the year 1647, when *Jarrige* turned Proteſtant.

[D] *He deſpiſed —— the ſlanders that were ſpread againſt him.*] They publiſhed ſome verſes againſt him in the *German* language, wherein he was horribly defamed; and ſome letters were diſperſed in the towns and courts of *Germany*, to repreſent him as a profligate man. They called him a paraſite, who had preferred good cheer and good wine to a pious and ſolitary life; they charged him with having been a great courtier to the ladies, and they pretended he had been ſo much in love with a maid, that he debauched, and got her with child; they added, that the ſwelling of her belly having diſcovered her crime, he ran away to avoid infamy and puniſhment. *Reibing* confuted thoſe ſlanders by a fine apology, which he ſent to the court of *Wittemburg*. There happened a thing which proclaimed his innocence. The duke of *Bavaria* ſent three deputies to that court, *to wit*, *Henry de Stein*, the civilian *Faber*, and Father *Keller*, a Jeſuit, and rector of the college of *Munich*. They had orders to demand that this deſerter ſhould be delivered up to them, and they enumerated all the crimes that were laid to his

(a) *Rauſchenus apud Witte*, p. 924.

charge.

He fell ſick of a Dropſy in the ſixth year of his converſion, and was ſuffocated by a Catarrh ſome time

charge. The duke of *Wirtemburg* anſwered them, that if *Reibing* was guilty of thoſe crimes, they might juridically proceed againſt him, and that he would appoint ſome upright judges to try him without any partiality; but that if the proſelyte was innocent, juſtice and equity required that he ſhould be allowed to live quietly in the profeſſion of that religion which ſeemed the beſt to him. If it ſhould happen, added the duke, that my two preachers ſhould quit their religion, I would not ſtir out of my chamber upon ſuch an account. Father *Keller* had at that time a conference with *Reibing*, and reproached him with thoſe irregularities which had occaſioned ſo many ſongs and ſatirical letters. *Reibing* vindicated himſelf upon all theſe heads, AND EVEN TOOK AN OATH FOR HIS JUSTIFICATION in the preſence of the three deputies of the duke of *Bavaria*.—'*Bearing in mind that anſwer, which like an engine he darted back upon you and your companions in the preſence of a very honorable company, laying his hand upon his breaſt, and lifting up his eyes toward heaven,* (o) I ſtand, *ſaid he*, in the ſight of that Heavenly Judge, who both hears and ſees what we do. Before him I acknowledge that I am none of the leaſt of ſinners: but I call the ſame GOD to witneſs that I am intirely innocent of all thoſe crimes which are laid to my charge; and may he, who never is deceived, puniſh me if I tell a lie.' *Keller* having not been able to prevail with his old Fellow-Jeſuit, retired and told him, *Eve has been the occaſion of your fall.* His meaning was, that the deſire of marrying had induced *Reibing* to renounce his order and Popery. All the accuſations were at laſt reduced to this; the other vaniſhed away; but they obſtinately maintained that love was the only motive that had made him embrace the Proteſtant religion. They added, that after he had married, and got many children, he found himſelf ſo clogged, that he wanted courage to return into the boſom of the church, and departed this world to go into hell. This is what *Allegambe* reproaches him with.

This is a common place ſo trivial and ſo much worn out, that I wonder people are not weary of making uſe of it. It has been turned a thouſand different ways; and ſome paſſionate men have choſen to alledge it againſt the Proteſtants in general, rather than againſt the proſelytes. They ſay that the firſt thing the Proteſtants do in favour of a monk or prieſt who embraces their religion, is to procure him a wife; it is the cement where-

(o) *This is an apoſtrophe of the orator to Father* Keller.

with

time after. New lies were ſpread concerning his death [F].

with they incorporate him into their ſect, and make him conſtantly adhere to it. They know that ſuch birds of prey cannot be better allured or tamed, than by ſuch a bit of fleſh. What a groſs fancy is this! I only mention it as an inſtance of the bruitiſhneſs of ſome controverſiſts. Father *Reibing* had, without doubt, foreſeen that things would be brought to that paſs, and that he would be expoſed to ſuch raillaries if he ſhould marry; but he overcame that fear, and had a greater regard for the doctrine of the apoſtle of the gentiles, who will have the biſhop to marry, and who reckons the prohibition of marriage among the doctrines of the devil. He therefore married the next year, and choſe in his native country a wife whom he had never ſeen. She was a choice woman, and of a very good family, handſome, ſober, and adorned with all virtues.

[F] *New lies were ſpread about his death.*] His death was reported before it happened; his dropſy was ſaid to be an effect of the Divine vengeance; his dying without receiving the communion, occaſioned ſeveral malicious reflections; they maintained, that at the approach of his laſt hour he was cruelly tormented by the remorſes of his conſcience; laſtly, they gave out, that at the point of death he had made a recantation in the preſence of his neighbours. It is expedient to obſerve theſe things, becauſe they ſhew the BLINDNESS AND FURY OF HUMAN PASSIONS, which are the fruits of credulity and falſe zeal, and the plague and deſtruction of reaſon. ——*We have ſeen papers,* (ſays *Rauſcherus*, p. 217,) *diſperſed from the neighbourhood; nay, letters from the ſouth of* France *have reached us; all of them affirming that in his laſt hours he had abjured the* Lutheran *religion, and made a formal recantation before his neighbours, and in the preſence of* Pregitzer *himſelf. O tongues! O pens! O brazen wickedneſs! ſhame and modeſty whither are ye fled! You, O Reverend* Pregitzer, *will give a quite different account of things.*

The ſcandalous reports ſpread abroad by the Jeſuits to blacken the character of this good man, who had left them, would, no doubt, have been credited by many, had thoſe fathers found friends among the Proteſtants to adopt and confirm them. But they found no ſuch friends amongſt the Proteſtants in *Germany*, and there *Reibing* is, in ſpite of all the efforts of Popiſh malice, honoured to this day as one, who *ſincerely* renounced, tho' a *Jeſuit*, the errors of Popery, and died a true Proteſtant.

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FINIS.